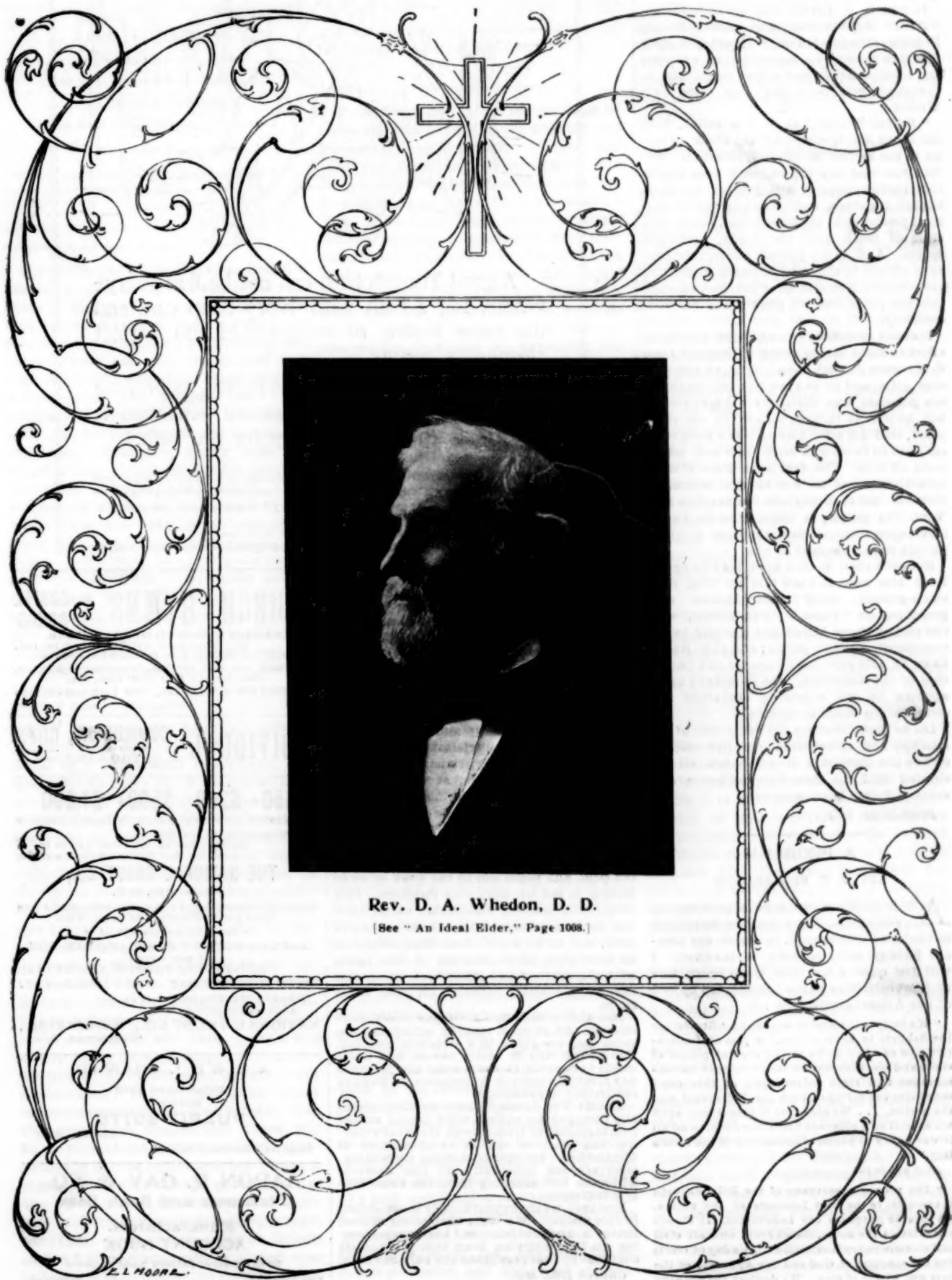


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# Zion's Herald

WEDNESDAY, AUGUST 9, 1899



Rev. D. A. Whedon, D. D.

[See "An Ideal Elder," Page 1008.]

## BISHOP NEWMAN AND EZRA WITHEY

REV. GEORGE W. ANDERSON.

I HAVE read the memorials of "the silver-tongued" Newman with much appreciation, as I have known him from my boyhood. But I have seen no least reference to the man who called him his "son in the Gospel." I speak of the quaint, fiery, eloquent Rev. Ezra Withey.

It was S. C. Barker who spoke to the lad "Phil." But the man who piloted Bishop Newman along in his early experience, took him into the church, made him an exhorter and local preacher, and helped to get him to Cazenovia Seminary, was this same Ezra Withey.

"Father Withey," as he was called, wore the broad hat, Quaker coat and cloak peculiar to the earlier Methodist preachers. Dr. Newman and my father, who were chums then (both converted and joining the same church together, and made exhorters and local preachers at the same time), put on this style of cloak with the broad, abundant cravat. And, as my parents relate, this gave such offence to the miss between whom and the youthful Newman an attachment existed, that she flitted him—a good thing for him, certainly.

If ever a man deserves credit for assiduous effort to make all he could of himself John P. Newman is that man. True, he had natural gifts; and as he grew to a full manhood his presence was distinguished—Agassiz-like; but he was so in "the rough" in his early years, that his after history was a delightful surprise to those who loved him and hoped most of him. The fact that Ezra Withey tells that he had to beg the first invitation Newman had to supply, one Sunday, in a New York city pulpit, is interesting to know; since, soon after, all and the best of those pulpits were wide open to him.

Not soon shall we look upon his like again. I see him now, as I saw him on Sing Sing camp-ground, some three decades ago, preaching on "There is joy in heaven," etc., the vast audience bowed and thrilled by his commanding pulpit power; and as at Round Lake in 1876 on "The Character and Condition of the Redeemed," the thousands again uplifted by his charming eloquence and shouts of joy heard all around.

Let us thank God for the noble men of our ministry and episcopacy! Oh, how much I owe to the translated Newman and all the shining list! In these days my best wealth consists in my heart memories.

Providence, R. I.

## A PROBLEM

REV. J. T. RICHARDSON.

AS Methodists we have a problem on our hands. 'Tis a problem pertaining to Christian consistency, in which the present Sunday camp-meeting is involved. I will first quote a few lines from resolutions on "Sabbath Observance" as adopted by two of our Annual Conferences:—

"We believe the divine command, 'Remember the Sabbath to keep it holy,' is just as imperative now as when given to the ancient people of God; and we furthermore believe that in the observance and rigid enforcement of this command lies the safety of both the individual and the nation. . . . We also feel it incumbent upon us, as well as a pleasant Christian duty, to do all in our power to protect the sanctity of the Lord's Day."

And again:—

"The proper observance of the holy Sabbath is essential to the best interests of the nation. Its specific purposes are benevolent. It stands guardian of the home, the church, and all civil and eleemosynary institutions. As a day of rest it has the sanction of God and the approval of the best and wisest of men. We deplore the growing

tendency of the age to treat with indifference the onward march of the friends of mammon, who openly and defiantly violate the laws of God and of the State by introducing athletic sports and social pastimes, opening places of business, running excursion trains and steamboats on the Sabbath day."

The above is but a sample of what probably every Annual Conference in Methodism has openly, emphatically and repeatedly declared to be their convictions. And with those sentiments all Christians of all denominations are in accord. But as Methodists we must have the camp-meeting. The camp-meeting must first of all be made to pay. Sunday is the paying day. Therefore locate the camp near some railroad station or steamboat wharf. Continue it for at least ten days, and begin late in the week so as to include in the ten days two Sundays. This boldness in Sabbath desecration varies from one to three Sundays in succession, as to time; and in its worldliness, from charging an admission fee to sharing of the spoils with the railroad and steamboat companies that we so heartily condemn on other occasions.

Men and women easily subdue their consciences and go on a Sunday excursion because they are going to a religious meeting. The second step is easily taken, and their moral obligation to keep holy the Sabbath day forever destroyed by patronizing Sunday excursions in general.

Again: The Sunday camp-meeting virtually disorganizes church work among all denominations for from two to six weeks during the year in almost every portion of Methodism. The spiritual fruits from camp meetings are constantly on the decrease while the evil accruing from the same rapidly increases.

Brethren, we are hypocritically inconsistent in this matter. We must change our course. Better a hundredfold that the camp-meeting go into oblivion than that Methodists continue to thus prostitute the holy Sabbath.

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# Zion's Herald

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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Governor Candler's Appeal

The Governor of Georgia has issued a stirring appeal to the citizens of his own State. He realizes, and he does not hesitate to say, that lynch law does not stop arson, nor murder, nor robbery, nor rape. These can only be stopped by a vigorous public sentiment sustaining the execution of the statute law. The ordinary processes of law are amply sufficient to apprehend and punish all criminals. The mob, drunk with the blood of one victim, thirsts for another, and often sacrifices the innocent. The courts are all under the control of the white race, and there is no excuse for lynch law even in the most aggravated cases. "We must away with the mob," says the Governor, "we must re-enthroned the law." These are wise and brave words. The proclamation is terse and timely. The whole nation bids Governor Candler Godspeed in his crusade against the mob.

### Settling Samoa's Difficulties

That the Commissioners appointed to consider the Samoan difficulties have come to a unanimous agreement, will undoubtedly carry much weight with the governments which they represent. It is extremely probable that their conclusions will be accepted, notwithstanding the fact that they so generally depart from the recommendations adopted in Berlin ten years ago. The Commissioners recommend that, instead of one native king for Samoa, the power be distributed among the strongest local chiefs, but that the highest authority be an "administrator" to be appointed by Great Britain, Germany and the United States. The jurisdiction of the several consuls is to be abolished, and their powers will centre in the Chief Justice. His authority will be much abridged by the "administrator," but he will have much more congenial duties than before. The Commissioners declare that there will be no permanent settlement of the difficulties in Samoa until some one Power is made responsible for the government of the whole group. The commercial interests of Germany are much more important than those of either Great Britain or the United States. It is hinted that in the end each one of the Powers named

will have absolute possession of one of the three principal islands.

### Africanders and the Africander Bond

In Southern Africa the descendants of races not indigenous to the country call themselves Africanders. They are chiefly of Dutch or British origin. The Africander Bond is associated with the sentiment, "Africa for the Africanders." This, being interpreted, means a Boer-British republic composed of Cape Colony, Natal, Rhodesia, the Orange Free State, and the Transvaal. The Africanders are in the majority in Cape Colony, and the government is in their hands. This, of course, gives rise to the presumption that Mr. Schreiner, the premier, is acting in the interest of the Bond when he champions the cause of President Kruger. If the Bond can cause the British Government to recede from the position taken by its high commissioner at the Bloemfontain Conference, and to acquiesce in a settlement arranged by Schreiner, President Stein of the Orange Free State, and President Kruger, its influence will be very greatly augmented. It is claimed that the Bond does not represent the views of the majority of the Dutch in Cape Colony, Natal, Rhodesia or the Orange Free State, and already the issue is joined as to whether the predominating influence in the Bond is to be Dutch or English. The thirst for empire which torments Great Britain warrants the belief that the Africander Bond will not realize its desires in this generation at least.

### Confusion in Federal Laws

The need of a thorough revision and codification of the statutes of the United States has been recognized for some years. A commission was appointed for this purpose more than two years ago, but one of its first duties was to cover the chapters relating to the organization and jurisdiction of the courts. The Circuit Court of Appeals was organized in 1891 to relieve the Supreme Court, whose docket was overloaded with cases; but in constituting this new court the duties of the regular Circuit Court were so restricted that it might as well be abolished, since the most of its work can be done by the District Court. The reorganization of the Federal judicial system, proposed by the commission, is the most radical that has been attempted since their establishment in 1793. Aside from this important work, the urgency of a new codification of existing laws is a pressing one. The various changes authorized by Congress, without due regard to existing law, has resulted in much confusion, and the work of har-

monizing the many enactments is extremely difficult. The work will require much time and patience, and it will be many months before Congress puts its final seal on a new edition of the revised statutes.

### Southern Republics in Conference

President Roca of Argentina has paid a visit to President Oestuas of Uruguay, and is on his way to visit President Campos Salles of Brazil. Early in July it was announced in a London newspaper that these visits would be made, and that the object in view was to invite the presidents of these republics to meet at Buenos Ayres this fall to confer with President Errazuriz of Chile on the subject of reducing the national armaments. There are also rumors to the effect that an attempt will be made to form an alliance of these four republics with the avowed purpose of checking the United States in its new policy of expansion. There is probably no ground for this statement so far as it relates to an alliance against the United States; but that these four important republics of South America should take counsel together in the interest of peace and progress, is a most hopeful sign.

### Insanity among Indians

Congress appropriated \$45,000 to build an insane asylum for Indians at Canton, S. D., at its last session, and the work will soon begin. It is said that there are only fifty-eight insane Indians in the United States. As there are about 250,000 Indians, this is most remarkable. If statistics may be trusted, no other race of people on earth, civilized or uncivilized, is able to show so small a proportion of insane persons. The Indian has not been slow to acquire the vices of the white men, and he has taken their diseases with the most disastrous results; how he has succeeded in escaping insanity is a subject which is of vital interest to students of mental diseases.

### Spain's Colonial Markets

Although Spain has lost her principal colonial possessions, she is determined to hold the colonial markets as long as possible. The treaty of peace gives her the right of entry for her goods in Cuba, Porto Rico and the Philippines on precisely the same terms as goods from the United States. The bulk of the manufactured goods imported by those colonies comes from Catalonia. By the Spanish tariff regulations these manufacturers have had a monopoly in the colonial markets for some years, and their trade increased rapidly down to the beginning of the war. Factories have multiplied, the owners have become

rich, the employees are skilled, intelligent, frugal and content with wages so low that even Germany cannot compete with them. The inhabitants of the colonies speak the Spanish language, the manufacturers have studied the market and know just the kind of goods needed, the trade is well established, and the agents are alert to retain the profitable constituency. These considerations would seem to warrant the belief that it will be some time before the Catalonian manufacturer loses his point of vantage and sees the trade pass to his American rivals.

#### Florida's Disastrous Cyclone

Franklin County, Fla., was visited by a most disastrous cyclone, last week. It literally swept away the towns of Carrabelle and McIntyre, leaving only nine houses standing in the first named town, and only two mill boilers to mark the site of the last named. At Carrabelle two hundred families are without shelter of any kind, and many of them are utterly destitute. The railroad leading from the town was washed away for a distance of thirty miles, and one of its passenger trains was blown more than three hundred feet from the track. Fifteen vessels were wrecked. The loss of life was not large because of the small population, but the property damage has been estimated as high as \$1,000,000. This is probably much too large an estimate, but it indicates the ruin which the cyclone left behind it. Only a small part of the loss was covered by insurance. Prompt measures for relief were instituted, but there will be much suffering which cannot be reached.

#### Boycotting in Cleveland

The Conemara farmer, Captain Boycott, who was the first victim of the policy which bears his name, some twenty years ago, had a large proportion of the city of Cleveland, Ohio, sympathizing with him last week. The strikers amplified the policy of the boycott, and any man in business who patronized the street cars, or who kept in his employ clerks who patronized them, was in great danger of sustaining heavy losses. Butchers, bakers, barbers and representatives of almost every other trade and calling were alike subject to the vengeance of the strikers. This is the worst feature of any strike for many years. It is altogether bad. It transforms strikers against a corporation into conspirators against the most sacred rights of a free people. The wonder is that the citizens of Cleveland did not at once resist this new form of tyranny. It is not for a thousand men, or a million men, to say of whom another man shall buy and to whom another man shall sell; nor is it within the province of any authority, whether legalized or usurped, to threaten ruin to the man who sells a loaf of bread to a customer who has exercised his rights as a citizen and decided for himself whether he will ride down town in the street cars or not. The municipal authorities of Cleveland must be signally inert to have allowed this barbarity to exist for a moment.

That the Company is defending its patrons is greatly to its credit; and whatever may be the merits of the controversy in which it is engaged with its employees, it is clearly in the right here and richly deserves the heartiest sympathy of the whole country.

#### Pensions for Employees

The Pennsylvania Railroad Company is one of the best managed corporations in the world. It has been singularly and exceptionally fortunate in its selection of those charged with the responsibilities of its administration. A new departure is now announced, on the authority of a prominent official of the corporation. It is nothing less than the creation of a fund for the benefit of those in its employ who have reached the age of seventy years, or who have spent thirty years in its service. The estimated annual expense is \$300,000, and should the proposed plan be carried out, its development will be watched with unusual interest. The industrial workers are not all agreed as to the desirability of such a scheme, but, theoretically at least, it deserves a trial. Old age pensions have been suggested from time to time, and occasionally corporations have adopted the principle in individual cases; but this is the first time, so far as known, that it has been proposed as a practical scheme by a great corporation.

#### Sixty-five Leading Articles

Nearly 95 per cent. of our imports last year is found in sixty-five leading articles. Sugar heads the list with importations valued at \$94,964,120; and the item of musical instruments brings up the foot with a valuation of \$1,057,794. While the last item is about the average for the last three years, sugar shows an increase of more than \$34,500,000 over the preceding year, and something like ten million dollars above the average for the time specified. It will surprise many people to learn that the United States imported cotton, and goods manufactured of cotton, to the value of \$37,066,656 last year. With all our search for new markets, it would seem that a cotton market of that importance, within our own territory, should be studied in order to ascertain if some of this trade cannot be retained here. One of the items showing the largest increase is that of tin for use in manufacturing tin plate. In 1897 the value of the importations of tin was \$6,535,852; last year it was \$11,843,357 — almost double the amount. Next to sugar, the leading articles imported were coffee, chemicals and hides.

#### Pressed Steel Cars

Less than three years ago there were only about one thousand men employed in making freight cars of pressed steel; today there are more than ten thousand men engaged in that industry, and a contract has recently been signed for the delivery of a thousand tons of steel plates every day in the year for the next ten years. No other industrial event is more startling than that, and few improvements in modern methods have ever been as far reaching. The pressed

steel cars are used for freight, and by substituting them for the ordinary wooden freight car the ratio of weight which the car bears to the cargo it carries is reduced from 50 per cent. to 32.27 per cent., and the cost of repairs from an average of \$35 a year to about \$15. In addition to these advantages the estimated life of a steel car is fifty years, while the average life of the wooden car is only fifteen years. The Pennsylvania Railroad already owns 3,000 of the steel cars, the Baltimore & Ohio more than 6,000, and other roads are in haste to be supplied with them. No such development of a great business was ever known before in so short a time.

#### Russia and Its Czar

Nicholas II, the Emperor of Russia, succeeded to the throne less than five years ago. He was then a young man of six and twenty, with considerable sympathy for the democratic tendencies of the age; somewhat superstitious, but thoroughly impressed with the importance of making a wise choice in matters of policy. There is no disguising the fact that he has not met with the success which he anticipated. Autocrat that he is, he cannot rule without the machinery of government, and he has found himself hampered and hemmed in on all sides by the bureaucrats who have thwarted his purposes and embittered his life. Three daughters have been born to him, but no son; and there is an old Russian legend that the czar without a male descendant will be succeeded by a Czar Michael who is predestined to occupy Constantinople. By the death of the Czarowitz George, his brother Michael became the heir presumptive. The results of the Peace Conference disappointed him, and his health is delicate. These are some of the facts in the case. Now comes the report, sent from Paris by a correspondent of international reputation, that the Czar intends to abdicate, and that his abdication is so imminent that the French Minister of Foreign Affairs was hurried suddenly to St. Petersburg to dissuade him from his purpose. It is the time of year when there is a great deal of fiction in print in the news columns of the press, and this report is not likely to have wide credence; but in spite of that, the abdication of the Czar, at no very distant date, is quite within the limits of possibility.

#### Contest between Sail and Steam

The discussion of the proposition to pay a bounty on American shipping has once more called the attention of the maritime world to the prospects of an adequate coal supply. It is an old cry of alarm that the supply of coal is becoming exhausted, and it has undoubtedly been sounded far louder than the circumstances justified; but there is no longer any doubt that coal is much more likely to cost more, rather than less, in the near future. Many of the mines have already been worked to a great depth and future mining operations will be more expensive; the demand for higher wages is another factor, and the over capitalization of mining property

is still another. These influences will tend to increase the cost of bringing coal to market, and the enormous demands already made for manufactures will grow larger as the natural development goes on. These causes are likely to give some small advantage to the sailing vessels, and, although when the French established the bounty system they thought it best to allow the sailing ship a larger sum per ton than the steamer, the Hanna Payne bill does not make this distinction, and well-informed people declare that with the opening of the Nicaraguan Canal the American sailing ship will more than hold its own with the steam navigation of the world.

#### Home from the Philippines

Among the volunteer regiments returning from the Philippines is the 1st Nebraska. This regiment has had its full share of the hardships and exposures incident to a campaign in the tropics, and was never very far from the firing line during its term of service. The men of this regiment were accustomed to roughing it, and were able to dispense with some of the luxuries of civilization without serious inconvenience. They also had the great advantage of strict military discipline. On their arrival in San Francisco last week their physical condition was much commented upon. Except for their bronzed faces they did not appear to be much the worse for their experience. Quite a number of the regiment fell in battle, but the deaths from sickness were very few, comparatively. Many of the nine-months regiments of the Civil War left a much larger proportion of their number to die in hospitals from disease, and it is doubtful if any one of these regiments returned with so many men in good physical condition. Campaigning in the tropics is bad enough, but it is not so bad or so difficult that American troops may not safely be counted on to engage in it.

#### Excursion Perils

In a stampede from the train to board the steamer at Mt. Desert ferry, last Sunday, twenty people lost their lives, and several others were injured. It was known that the little steamer could not carry a third of those on board the train, and everybody rushed to be in the first third. The drop in the wharf was thirty feet long and ten feet wide, and people jammed themselves in a living mass on this space. The weight was too great, and the drop was broken in two. In one sense people have only themselves to blame for accidents such as this; but, on the other hand, transportation companies know very well what a crowd of excursionists will try to do when the accommodations are far below the requirements, and for this they should make provision. Judicial investigation must fix the legal responsibility for this tremendous loss of life, and pending the result of the investigation judgment may well be reserved; but it does seem as if it ought not to require many more such horrors as this to convince the public that promiscuous

Sunday excursions, where the only object of the transportation companies is to swell the number of passengers, are not only destructive of good morals, but are about the most dangerous and expensive expedients that human ingenuity has yet suggested.

#### Dreyfus Again on Trial

Early last Monday morning, in the ancient city of Rennes, the curtain rose on another act in the most celebrated case of the present generation. Dreyfus, fresh from the Ile du Diable, was brought for the second time before a court martial to answer to charges of having sold the military secrets of France to Germany. Four and a half years of pitiless incarceration, under the most trying and depressing conditions, have left their weight upon this French captain of artillery, but he bore the ordeal of the severe examination of the first day with marvelous fortitude and self-possession. The opening session was a public one, but at its close it was announced that the court would hold secret sessions until after the examination of the celebrated dossier. On the first trial Dreyfus was convicted by evidence whispered to the members of the court by the minister of war, who alleged that reasons of state prevented its being given in any other manner. There will be nothing of this kind tolerated by the fearless Gallifet, the present secretary of war. Whether he believes Dreyfus innocent or guilty he has never revealed, but he has caused it to be distinctly understood that Dreyfus shall have a trial so fair and impartial that it cannot be called in question.

#### Increased Assessment in Chicago

Illinois has a new tax law, and Chicago has put it to a severe test. Whether it will result in collecting more taxes from certain of her citizens reputed to be men of great wealth, or not, remains to be seen; but it has certainly resulted in marvelously increasing the assessments laid on personal property. Last year Professor von Holst was assessed for \$100, this year he is assessed for \$32,647; P. D. Armour's personal property was then assessed for \$10,000, now the amount is put at \$150,000; Charles T. Yerkes paid taxes on \$6,000 and now he is asked to pay taxes on \$200,000. These are samples of the differences introduced by the new method of assessment. There is evidently a mistake somewhere. Whether this error lies nearer the assessments as fixed by the old law or those fixed by the new, will probably not be known till the courts have decided the matter.

#### Gold Certificates

The annual demand for currency to move the crops from the West has occasioned some embarrassment to the United States Treasury because it has less than \$20,000,000 in paper money, and it needs this for its own business transactions. The national banks in New York hold \$55,000,000 in legal tenders, and if this could be freed, it would be of immense advantage. These banks also hold \$163,000,000 in gold, and the

Treasury has gold to the amount of \$245,000,000. As the most liberal estimates credit only about \$800,000,000 in gold within the limits of the United States, it will be seen that half of it is within easy reach. As an entering wedge the Treasury announces that it will issue gold certificates amounting to \$10,000,000. Other issues will probably follow, and these certificates will operate to release a large part of the \$55,000,000 in legal tenders now held in New York. The crop is supposed to be worth about \$175,000,000, but in these days money is used sparingly in the business world, and one dollar will do the work for which it was necessary to provide five dollars not very long ago.

#### Events Worth Noting

Admiral Dewey has arrived at Naples with the Olympia; it is reported that he intends to remain there about a month.

The Machias and the New Orleans are in San Domingo to protect American interests, which are very considerable in the Dominican Republic. Vice President Figueroa has taken the oath of office as the successor of Heureaux.

Judge Holmes, only son of Oliver Wendell Holmes, has been confirmed as Chief Justice of the Supreme Judicial Court of Massachusetts.

Except in Bengal, practically no rain has fallen in southern or western India for forty days; and unless the drought is speedily broken there will be a severe famine. Such a visitation would seriously interfere with the currency reform which is the most urgent need of British India.

The Spanish officers tried in Madrid for the surrender of Santiago have been acquitted, but those responsible for the surrender of Manila are not likely to get off so easily.

The Pennsylvania Steel Company has sent forty-three carloads of bridge and construction steel to New York for shipment to India. This is about one-half the amount sold for the viaduct across the Gokteik gorge, eighty miles west of Mandalay. The remainder will be sent next fall.

Two of the new volunteer regiments have received their full complement; the 26th, commanded by Col. Rice, will sail for Manila by the first of September.

A company has been chartered to establish a third-rail electric car line from Philadelphia to Atlantic City, and promises that the visitors to that seaside resort next summer can be taken to and fro at the rate of one hundred miles an hour.

Boston saw four of the largest steamers at one time last week—the New England, Winnifredian, Ultonia and Chicago. Their aggregate tonnage exceeded 40,000 tons, and if placed "end on" they would be 2,106 feet long. All four of them carry the British flag.

A trolley car, containing more than forty people, was thrown from the bridge over Peek's Mills stream, near Bridgeport, Conn., last Sunday, and 30 of the passengers were killed.

## SPIRITUAL PARALYSIS

A FRIEND who has a hand partially recovered from paralysis was talking of its condition the other day, and moralizing about it, as is his wont. "Yes," he said, "it is nearly recovered — would do almost anything as well, though not as quickly, as before. The chief difference is that I have to give strict attention to its doing. There must be conscious exercise of the will in order to any action of the member. Another thing I observe," he added, "is that the hand will not keep up its work without watching. I cannot set it to work and go off and leave it, so to speak. It will not even hold a lamp steady unless I watch it."

His condition represents one stage of experience in the life of a truly converted man. He has been recovered from the paralysis of sin, and so far made whole that he can be relied on to do whatever is distinctly commanded him. But his members do not move spontaneously. He must give special attention to, and exercise, his will for any desired doing, and watch that it be done. Moreover, he has not acquired a habit of service, so that, once started in it, he will keep on doing. If he has read, "I will run in the way of Thy commandments when Thou shalt enlarge my heart," he has not experienced either the "enlargement" or the "running." He cannot rely on himself to follow a course of action except under a direct command and oversight of the will. His powers are not trained to an habitual, may we say an unconscious or automatic, continuity of action in a once given direction. As our physical is much of it unconscious action, or depends on a subconscious exercise of the will, which becomes conscious and requires definite volition under the disability of disease, so our moral natures halt and stumble under the paralysis of sin, and need the restoring, invigorating power and oversight of grace to keep them in constant and uniform action. There are a multitude of paralytics in Christian service.

Moreover, we are apt to give them too little credit for their work. It often appears halting, spasmodic, and jerky — anything but graceful to the observer. We little know what effort is required for the action, what concentration of will, what steadying of nerve, balancing of body, and slow and labored movement of muscle. While we coolly criticize the awkward deed, they may be rejoicing and wondering not that they cannot do it gracefully, but that they can do it at all.

## THE DESPAIR OF AGNOSTICISM

AMERICA has had an object lesson lately which we feel disposed to emphasize a bit before it passes wholly out of mind. The country has witnessed a scene of grief quite out of the common — grief so hopeless and helpless, so violent and bitter, that it has been extremely painful to witness. What must it have been to suffer? A husband and father was dead. This, however, in itself was nothing extraordinary. Husbands and fathers die every day. But

here was one who had so completely identified himself on a hundred platforms with the ghastly declaration that death ends all, who had insisted so publicly and vehemently that there is no God and no future life known to us, that the very respect which his dear ones had for his memory made it impossible for them to cherish for a moment the faintest feeling that they should ever see him again. The Bible that he scoffed at without ceasing and unsparingly ridiculed they were debarred from resorting to for comfort. Its promises had no meaning for them. The heavens were utterly blank. Where sight and sense ceased, the blackest of walls shut down. No divine arm to lean upon, no divine ear to whisper into, no voice from out the tomb to break the awful blow. An eternal separation! What rayless, starless midnight! How unspeakable such sorrow! Unparalleled prostration. The lower animals have a similar vacancy into which to stare, but their senses are not acute like ours, their feelings are not poignant, the pain of parting with life or loved ones is mercifully and greatly dulled by undeveloped powers. The heathen in his blindness has an outlook nearly as empty of light, no assurance, no brightness, no cheer. But he has a few faint, dim glimmers of expectation, and his aching heart gets a little relief from the vague beliefs that he unquestioningly accepts. Moreover, it is the same all around him. No one that he knows is better off than he. But to live in the full blaze of Gospel radiance, with richest consolations crowding about the door and begging for admittance, yet to be utterly empty and absolutely desolate, this is quite another thing. What could be more dreary and dismal, more tragic and harrowing? To think of it sends a cold shudder through the heart. Surely none can envy the man who has taken this leap into what was to him most appallingly dark, and what to those he has left behind is wholly destitute of hope.

Agnosticism and atheism are but little different. The former is a trifle more modest, but the practical results are substantially the same. God is banished from the universe, the heavens are silent, the sky is empty, the Bible is a fable. What would become of mankind if this shocking unfaith prevailed? Well might it rush to end its misery in self slaughter, as already multitudes who have imbibed these woful ideas hasten to do. The touching words of Prof. William Kingdon Clifford, the English rejecter of revelation, will be remembered by some. They tell part of the sad story. He says: "It cannot be doubted that the loss of theistic belief is a very painful loss. It cannot be doubted at least by many of us in this generation who received it in our childhood and have parted from it since with such searching trouble as only cradle faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead." Yes, and this utter loneliness such a man not only takes upon himself, but he bequeaths as a terrible legacy to wife and children.

Is it necessary, and does it pay? A thousand times no. To snatch from struggling humanity the cheer that religion alone can supply to them, and put nothing in its place, is a work that fiends might well applaud. Blessed are they that believe and cause others to believe; they that know Him "whom to know is life and peace and pleasure without end;" they that can look out into the future with eye undimmed because their best Friend is there and doeth all things well. The Gospel never seems more precious to us than when we get a glimpse of what it means to be without it.

## Shall the Deaconess Hospital Go On?

THE deaconess work is thrifty. I think any business man would say that its affairs have been well managed. It has so far, without much flourish of trumpets, acquired two houses on Massachusetts Avenue, and has had a successful hospital in one of them, approved of by the best physicians and surgeons in Boston, and selected in preference to many others for serious cases. There is a debt of \$5,000 on the Hospital. There is a strong demand for larger accommodations for the Hospital. Some of us think we ought to pay off this \$5,000 debt before we go into any enlargement, and believe if it is God's will that we should go forward that this \$5,000 will come from some man or woman who sympathizes with this great ministry to the poor and suffering. I wish the laymen of every New England church would send to Miss Lunn, at 693 Massachusetts Ave., for a copy of the last year's report, and get some idea of what large service is being done on very small outlay, and then see if their move to wipe off this \$5,000 is an indication that we ought to go forward. Why does not some one man or woman do that as his twentieth century offering? Can you put it where it is surer of eternal returns?

O. C. BRADGON.

## PERSONALS

— Rev. F. N. Upham, of Westfield, after a brief visit at his brother's who is stationed in Mamaroneck, N. Y., and at his father's in Madison, N. J., goes to Coitage City for his regular vacation.

— We trust that Bishop Boyd Vincent, who is reported to have had part in the organization of an Anti-Imperialist League in Chicago and become one of its officers, will not get confused in the mind of the general public with Bishop John H. Vincent of the Methodist Episcopal Church, of well known Okauchqua fame. Our Bishop Vincent is too open-eyed, too much of an American and a prophet, to take such action.

— A letter recently received by one of our preachers from Dr. S. L. Gracey, U. S. Consul at Foochow, China, has this word of general interest: "I am nursing a half formed purpose to take a run home this summer. . . . I am persuaded I have as great opportunities of usefulness as ever fell to my lot, and enjoy my work. . . . There never was a time when the fields were so white to harvest. We ought to double our force of workers here at once. I can assure you that the money of the church is well and carefully expended here, and every contributor would be satisfied if he could see the blessed work."

— The London Chronicle thus considerably refers to Booker T. Washington: "The presence in London of Mr. Booker T. Washington, at whose address the other evening

the American ambassador presided, calls for a generous recognition of the remarkable work being done in the United States for the Negro by this gifted member of the Negro race. What Frederick Douglass was to the older generation, that Mr. Washington is to the present."

— Mrs. Layyah Barakat, of Syria, will speak at the East Poland Camp-meeting on Saturday and Sunday, Aug. 19 and 20.

— Rev. A. C. Skinner, of Trinity Church, Springfield, will visit Yellowstone National Park during his vacation, which includes the month of August.

— Rev. and Mrs. W. B. McIntire will celebrate the twenty-fifth anniversary of their wedding on Friday, August 11, at the parsonage in Hazardville, Conn.

— Mrs. Theda B. Witham, wife of Rev. A. H. Witham, of Denmark, Me., passed happily to her reward, July 27, after nearly four years of intense suffering, borne with Christian patience and resignation. A suitable memoir will soon be forthcoming.

— On Sunday, July 17, Rev. T. L. Caylor, D. D., of Brooklyn, preached to a great audience in St. Andrew's Presbyterian Church in Quebec. The Methodist pastor shut up his church and went with his flock to the service, and offered the prayer—a happy union.

— The brave General Funston of Kansas puts an end to the recent talk about his being lukewarm in support of the struggle in the Philippines by announcing that he will not muster out with his regiment, but will remain in the army until the war with the Filipinos is brought to a victorious close.

— Miss Edith G. Prescott, daughter of Rev. M. G. Prescott, pastor of Trinity Church, Lynn, is one of the five successful competitors for the prize offered the high school graduates of New England by the Sabbath Protective League for the best essay on the proper observance of the Lord's Day.

— The *Pittsburg Christian Advocate* of last week observes: "Dr. S. H. Day, pastor at Greenville, Pa., is on a bicycle tour through Pennsylvania, Ohio and Canada. He rode from his home as far north into Ontario as Toronto. He returns by way of Niagara Falls and Chautauqua. He is riding the entire distance alone."

— The *Michigan Christian Advocate* of last week observes: "Hon. Alden Spears, with his wife and daughter-in-law, have been the guests of Mr. Geo. O. Robinson, of this city [Detroit] for the last two weeks, the latter being a brother of Mrs. Spears. They took a trip on the 'North West' to Duluth and Mackinaw, visiting Bay View and Charlevoix on their return. Hon. John Field, a leading layman of our church in Philadelphia, and late postmaster of that city, formed one of the party on this trip."

— One of the most honorable and useful of our ministers writes: "You 'drew it very mild' in your notice of the criticisms upon the late Bishop Newman. I knew him for forty five years. I first saw him when he came to assist my father in a series of revival meetings, and soon after when he assisted a church of which I was then a member. We had a glorious revival, and Newman was in his element. In the flush of youth and with a fine figure and musical voice, he was then an ideal orator. He was a fine singer and swayed those immense congregations as trees are swayed by the wind by his fervid exhortations and thrilling songs. Of course he was ambitious, as every man with snap must be, but he was pious and a tremendous worker. The late Joseph Hillman of Troy and the lamented Brodbeck were the only men that could match him in conducting an altar service; and they were each unique, so that

it would be difficult to say which excelled. In his early ministry he was superb as an exhorter and evangelist. I have served two churches where he was pastor and I know how he was esteemed."

— Rev. Geo. B. Smyth, of Foochow, China, whose contribution appears elsewhere in our columns, after nearly seven years of uninterrupted service, is on his way, accompanied by Mrs. Smyth and the children, to this country. Mrs. Smyth has had an unbroken service of ten and a half years. They will receive a hearty welcome from hosts of friends in this country.

— Mrs. Mather, widow of Rev. James Mather, has removed from Hyde Park to Shenandoah, Iowa, where she will make her home with her brother, the only remaining member of her family. Mrs. Mather is a leading worker in the Woman's Home Missionary Society. "She has been," says *Woman's Home Missions*, "the bountiful patroness of Browning Home, Camden, S. C., and is now planning large and liberal things for that place in the near future."

— With keen sorrow we record the death, from consumption, at his home in Bethel, Conn., Friday morning, Aug. 4, of Lloyd H. Andrews, a member of Temple St. Church, this city, where he was for a number of years a prominent and greatly beloved worker. Mr. Andrews graduated from Wesleyan University, class of '91, and was also a graduate of Boston University School of Law, had been admitted to the Bar, and was in successful practice with exceptionally bright prospects, when his health gave way. For the past three years he has lived in Denver, Colo.

— Rev. Joseph Wilbur Stephan, pastor of the Methodist Episcopal Church at Orient Heights, East Boston, is enjoying his wedding trip through the West. He was married to Miss Addie Blanche Santom, on Wednesday evening, July 26, at the home of the bride, 57 Russell St., Worcester. The marriage was performed by Rev. Charles E. Davis, of Lynn, assisted by Rev. Alonzo Sanderson, of Worcester. The wedding was largely attended, a number of the younger clergymen of the New England and the New England Southern Conferences being present. The bride is a graduate of the Classical High School of Worcester and of Boston University, class of '08, and Mr. Stephan holds diplomas from Scio College, Ohio, and Boston University Theological School.

— The Newton Church and community as well have been profoundly moved the past week by the accidental drowning of Cadet Leonard H. Campbell, eldest son of Mr. and Mrs. Hugh Campbell, of the U. S. Training Ship "Enterprise," which occurred on July 29 at Peter's Neck, Gardiner's Bay, L. I. The cadets of the first conduct section had been granted shore liberty to run and swim. While crossing Peter's Neck, which contained only about twelve yards of deep water, Cadet Campbell, who was the strongest swimmer on the ship, was seized with a cramp. Although he was rescued within three minutes by his companions and signs of life continued for nearly two hours, it was impossible to revive him. The interment took place from the home of his parents the following Wednesday at 11 o'clock. Lacking a little of nineteen years, he lived a quiet and blameless Christian life and cherished high ambition in his chosen work. He was wholly worthy of the noble tribute paid him by Rear Admiral George E. Belknap, chairman of the Board of Commissioners of the Nautical Training School, in a letter to the afflicted parents, in which he says: "It will be a great comfort for you to know that your son had stood well in his studies all through his connection with the school, and

that his conduct record was the highest attainable. Respected by Capt. Wise and the officers of the 'Enterprise,' and beloved by his classmates, the vacancy on board so sadly made will long be felt and deeply deplored."

## BRIEFLETS

Prayer is the soul's safety-vault.

The harder the load, the sweeter the rest.

Graciousness is love applied to the friction of ordinary human intercourse.

It does not pay to obtrude self. You cannot even carve your name on a silver cup without losing some of the precious metal.

Dark expectations are seldom realized as we picture them. Life is full of the reliefs of experience contradicting or modifying apprehension.

You cannot drive a needed truth home by simply making passes at it.

We need to be especially on our guard, in these times, against perverting sacred things to selfish uses. A spiritual pilgrimage may easily be degraded into a pleasure excursion.

Those responsible for the conduct of religious meetings at places of summer resort where the general public assemble may learn wisdom from the breadth and generous consideration shown by Mr. Moody in the management of the Christian conventions which he superintends at Northfield. To an immense audience at the convention of Christian Workers last week, in giving notice of a tennis tournament which had been arranged, he said he was desirous that people should come to Northfield for their summer outing and recreation, and that he wished all to be at liberty to attend meetings or not, as suited the individual tastes. He expressed himself as pleased to see the young people enjoy themselves.

The trouble with many pastors, today, is that they would rather press the remotely-ringing electric bell of a human heart than knock at its half-open door. Formalism and professionalism are concessions to the prevalent materialistic tendency. A pastor needs to hear himself knocking when he applies for admission to a human heart.

We must study God's promises all our lives long, in order simply to learn how much He is ready and waiting to bestow upon us.

The persistence of certain delusive notions connected with well-known reforms is one of the singular facts connected with our modern society. For instance, how often is it still affirmed from pulpit and platform that if the temperance people in the churches would vote the prohibitory ticket, the saloon would be immediately driven from the land. Now there is not the slightest foundation in fact for this statement. The number of temperance voters in all the churches, if every one could be marshaled, would make a pitifully small proportion of the multitude which goes to the ballot box. Even if every church attendant, men, women and children, could vote, they would still be in a hopeless minority. We have not the figures at hand, but we do not believe that the entire church attendance of this country would equal one-fourth of the voting population. The Transcript puts its sharp and discriminating pen through this delusion in saying: "It is idle to dream of the rule of the best until the best are most. Political reformers

ordinarily seem to think one can lift one's self up by the bootstraps."

It is no sin to love life. That prohibition is one of the old ecclesiastical blue-laws. He who rightly understands life in its continuity, its beauty, its grand potentiality, cannot help loving it, for it is immortal and divine.

At the Ocean Grove Summer School, Aug. 3 Governor Roosevelt addressed ten thousand people upon the topic, "Practical Politics and Decent Politics." He was listened to with eager and enthusiastic appreciation. The New York Times says: "The audience expressed its appreciation of Gov. Roosevelt's address by so much cheering that the Governor was compelled to ask it to desist. Every allusion to the Philippine question was the signal for a renewed outburst of cheering." This was the closing paragraph of his speech: "What the people have to do is to resolve to back up the President to the full in seeing that the outburst of savagery is repressed once for all; and what is even more important, to see that these new tropic islands in the East and West alike are not left to the prey of partisans and spoliemen, but are governed primarily in the interest of their inhabitants, and, therefore, ultimately for the honor and renown of America." The reception given to his address by such a vast audience is indicative, we believe, of the attitude of the general public upon this Philippine problem.

Any Christian who can wake in the morning and not be afraid to live, may go to sleep at night and not be afraid to die.

Miss Louise Manning Hodgkins writes from the Profile House, White Mountains, where she is stopping for a few days: "Here are one woman's thanks for the first of the gracious series by Prof. Bowne. In this bewildering world such lucidity is a matter of thanksgiving."

At the State Republican Convention in Iowa last week, Governor L. M. Shaw was renominated by acclamation. He was presented to the convention and made a stirring speech, eulogizing President McKinley, the Republican Party, and Iowa's delegation to Congress. Gov. Shaw has been a long-time active member of the Methodist Episcopal Church, and was a member of the last General Conference.

#### OFFICIAL WRONG-DOING THAT CANNOT BE CONDONED

IT is with inexpressible regret and sorrow that we proceed to lay bare "the serious official wrong-doing" of General Secretary Schell of the Epworth League; but our sense of obligation to our readers, to the League, and to the church, will not permit longer silence. Moreover, the recent action of the Board of Control at its meeting in Indianapolis was given through an associated press dispatch to the general public throughout the country, and, as a result, our readers are assailing us with inquiries and protests concerning the matter, to which we are compelled to give heed. We shall state the facts in as brief terms as possible.

Secretary Schell is editor of all Epworth League publications other than the *Epworth Herald*. For this work and his secretaryship he receives the unreasonably generous salary of \$4,500 per year. His right to a salary from the Book Concern is in the fact that he is an official editor. It is his duty to edit all publications for the Epworth League except the *Herald*. In the fall of 1896 the Western Book Agents determined to put out a song book for the use of our young people and Sunday schools. About this time

Dr. Schell had an interview with E. O. Excell, who is a musical editor and publisher in Chicago, concerning the publication of a book for the Epworth League. Secretary Schell said to him, in substance: "I am the official editor of all League publications, except the *Herald*. You are a Methodist. You should do more work for Methodism, direct, than you do. We need a new singing-book right away. I can deliver into your hands the editorship of our music books for years to come, and no one else can do it, officially, so far as our young people and their work are concerned, and I will do it, for a consideration."

On this statement a contract was entered into that Dr. Schell was to have one-fourth of the royalty which Excell should receive from the Book Concern. The book was brought out in March, 1897. Before its issue, or on March 7, 1897, a written contract was drawn up between Excell and Schell, which put into shape the verbal agreement of the fall before, namely, that Schell should deliver this book, "Songs for Young People," to Excell, for musical editorship, and was to receive one-fourth of Excell's royalty. It happened, in this case, that Schell's share of the royalty was one cent per copy. This contract specified, also, that the same royalty should be paid on any and all other books which Schell, as secretary and editor, should deliver to Excell, by his (Excell's) request. Schell's copy of the contract was placed in a safety deposit vault, Excell's was sealed up in an envelope endorsed, "Not to be opened until after my death," and put into his vault, and the whole transaction was kept a profound secret.

Let the foregoing fact be carefully noted. The proposition to obtain unlawful revenues from the church was a premeditated scheme of the General Secretary. He was not tempted to do it by Excell; he was not "overtaken in a fault;" he deliberately conceived the sin, planned and nurtured it for weeks, and finally, after long consideration, put it into a permanent contract, and would be profiting from it today had he not been caught.

For several reasons the Book Agents began to suspect that Dr. Schell had an unusual interest in the book. He was forever talking about it, and brought it in at every possible place. Last fall the Agents made arrangements to get out a second book, with Excell as musical editor, this time without any reference whatever to Dr. Schell. He was not consulted, and had nothing to do with the book. When it was issued he was very wroth, declaring to Excell that he had broken faith with him. Our readers are requested to note especially this unanswerable fact. Secretary Schell's indignation was aroused simply because Excell had brought out a second book independently, and upon which, therefore, he (Schell) could not make any claim for royalty. The loss of the anticipated royalty was what excited his anger. The Book Agents, satisfied that there was some secret understanding between Excell and Schell, by which the latter was profiting financially on the sale of the song book in question, charged the former with it. Excell finally made a clean breast of the whole matter. Dr. Schell denied, for a little time, the existence of such an agreement, but, finally, the proof was too overwhelming, and he acknowledged it all. The contract between Excell and Schell was seen, and a copy made of it, which Professor Excell certified was correct, and the stubs of Excell's check-book showed the sums which he had paid to Schell. The amount which Schell received for the first year's sales of the book, from Excell, was \$1,069.30. The fact is, he expected that a revenue something like that amount would be entailed to him, through the contract aforesaid, for years to come.

The Book Agents took the matter to Schell for serious consideration. Their contention with him was that he was paid by the church a salary of \$4,500 a year to do that very thing. He owed up to what he had done, said that, if he was exposed, he was a ruined man, acknowledged that the whole thing was wrong, and asked to be allowed to resign his office without exposure of the facts. He begged the Agents to intercede with the Local Book Committee for the privilege (on condition of their silence) of his resigning and making confession and restitution. To avoid a church scandal the Committee and Book Agents consented. Dr. Schell then backed out and presented another proposition, namely: that, having a vacation voted to him by the General Cabinet, with full pay, for a trip to Palestine, and being nearly ready to sail, if his salary could be secured until the 15th of May, he would resign at once and go abroad, but could not do so unless he had his salary paid. After some delay the consent of the gentlemen aforesaid was given to that request, everybody desiring to save the church unsavory publicity from this offence. After that, Dr. Schell made a new stand, and declared that, if allowed to stay in the secretaryship until the first of July, he would resign at the meeting of the General Board of Control at Indianapolis. Thus, as Dr. Schell had deliberately broken every proposition and agreement which he had made, there was nothing left for the Book Agents to do but through the Local Book Committee to present a complaint to the General Book Committee in New York at its meeting last February. The General Committee went into an executive session for two days on the matter, and finally concluded that it had no jurisdiction in the case, owing to the fact that Schell was only an editor by virtue of being first secretary of the League, the secretaryship carrying the editorship with it; and that the proper authority to handle the case would be the Board of Control of the Epworth League. The General Book Committee finally voted, 14 to 4, to refer the case, with all the papers, to the Board of Control at Indianapolis.

The action taken by the Board of Control is given in the following official minute of the third session:—

The paper from the Book Committee, pending consideration last night, was taken up. Dr. Copeland presented the following paper: "Having considered the document referred to this Board by the Book Committee, we find that General Secretary Edwin A. Schell, in the business transaction referred to, committed a serious official wrong. But, after a careful and candid consideration of the case, in view of all the facts which have come to our knowledge, we are impelled to receive his emphatic assurance that he had no wrong intent. He has since seen his error, frankly confessed it, and has promised to avoid all occasion for further offence. In view of these facts we deem it inadvisable to proceed further in the case."

Albrook moved to amend by striking out the last clause and inserting the following: "Nevertheless, in view of the injury done to the church by this error, and which is likely to be done by his continuance in office, we hereby request the resignation of General Secretary Edwin A. Schell."

The motion was tabled, on a count vote of 16 to 7.

After full discussion the original paper was divided and the vote taken by sections. The first section was passed unanimously, and the second was carried by a count vote of 15 to 7. Permission was granted to members desiring it to record their votes. The following recorded their vote in the negative: H. A. Schroeter, L. J. Norton, S. A. Morse, J. B. Albrook, W. L. Woodcock, W. H. Jordan and S. O. Royal; and in the affirmative, W. D. Parr. The paper as a whole was then adopted.

With the consummate skill of which Dr. Schell is capable, and with theatrical effect, he told his story to the Board of Control and

appealed to their sympathy; and the good men who listened to him were so affected thereby that without hearing other testimony they voted, 15 to 7, to take no further action in the case. But neither the League nor the church will accept that verdict, and we very much doubt if these fifteen worthy men themselves will accept it when they sit down alone in calmer deliberation, and when they confer with our people at large.

The statement that Dr. Schell did not know he was doing wrong, is enough in itself to convince any unprejudiced and thoughtful person that he was and is wholly unfit to be the leader and teacher of our great host of Methodist young people. If after many years of peculiar privilege as a minister and teacher of the Sermon on the Mount, he is so obtuse concerning moral distinctions, is he a suitable man to mold the thought and life of our young people? Did he not know that it was wrong for him to sell his official influence where he would not have an individual influence, and get a price for it, and that there was only one name for the whole transaction, and that was "official corruption"? He did fully know it, as his entire course and conduct indicated when he was discovered; and to claim to be ignorant of what he was then doing, as he now does, only makes the wrong more flagrant.

These are the plain facts as we understand them, and they have been given with the single purpose of revealing the essential truth in the case without color or prejudice. What Methodist, especially what member of the Epworth League, can read this without unspeakable chagrin and humiliation? What other conclusion can our membership as a whole reach except that Secretary Schell in his official career has committed a wrong so grave as to forever disqualify him for performing with acceptance and usefulness the duties of the supreme office to which he was elected?

He has, to be sure, made reparation for the amount received, but not until he was detected; and then what else could he do? As a brother Christian, tempted and fallen, he could be forgiven and restored; but as an exalted official of the church there is not and cannot be any condonement and restoration. His influence for good as General Secretary is forfeited forever. He may speak like an "angel of light," but as an official he will always be viewed through the depreciating lens of that ill-gotten royalty. The Epworth League must not, as it cannot, carry his sullied fame. He should have been generous enough to relieve both the League and the church, as he repeatedly promised he would. Nothing will so greatly impair the confidence of the Methodist public in our official service as to permit Dr. Schell to retain his office. Neither the League nor the church should suffer more in this case. Let him resign at once!

#### Sample Inquiries and Protests

MY DEAR DR. PARKHURST: Perhaps you will recognize the undersigned as one of the members of the Board of Control of the Epworth League. I am, I believe, jealous for the honor of the church. I have often whispered, "Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

But it appears to me that now the time is when he who publishes our shame to the world, and gives it the proper name, is doing the church a service, and applying to its body ecclesiastic a heroic surgical remedy which it sorely needs. We have been floundering around trying to find the secret of Methodism's decline or slow growth. To me it is found. Any man who could look at a copy of the contract which the editor of

Epworth League publications entered into and signed, and not declare it to be a corrupt thing, must be blind to all distinctions in ethics. To such a man I could not trust my purse or my reputation.

The "wedge of gold and the goodly Babylonish garment" which have defeated our Methodism have been found. I stood as one of a humble 7 who voted against 15 in the Board of Control for asking the resignation of its General Secretary. I write to express the hope that you, being in a position of independence, will use your providential opportunity to open up this deep ulcer and save Methodism from threatened blood-poisoning.

Any encouragement, or any facts I can give you to help along in such a fight, are at your command, either anonymously or over my signature.

With the sincerest love for our Methodism, and with a prayer that you may be guided aright in the conduct of your great paper, I am your brother,

ONE OF THE SEVEN.

July 29, 1899.

MR. EDITOR: For conscience' sake and for the church's good name, I must protest against the recent action — or, rather, lack of action — of the Board of Control of the Epworth League with reference to General Secretary Schell and his "official wrong." Can an "official wrong" be morally right? Can an "official wrong" be privately right? Can we afford to retain in the position of leader of the hosts of American young people a man who has confessed to what would send any employee of a business firm to jail? The plea of the Board of Control is that he "did not know he was doing wrong." Well, accept this plea. Would not we better get a brighter man for his position? If he "did not know it was wrong," why did he conceal the matter so carefully and when discovered beg and plead for a chance to do anything — resign, refund, anything — so that it should not be publicly known? If he did not know it was wrong, is he a safe leader in ethics for the young people? Such a plea argues a moral obtuseness which unfits him to be a leader. Is the Methodist Episcopal Church so lacking in men of careful discrimination and in moral principle, men who do know that a thing of that kind is wrong, and who would cut off a right hand sooner than do it, that it must needs send this man forth as its standard-bearer and thereby officially approve his example to its boys and young men? Is our standard of official integrity so low that we are willing to put up with this? that we do not know what it will mean to the official of other churches who understand all the ins and outs of a matter like this? To save a guilty man's feelings, is it right for us to wound those of the whole church? When he was first found out, he wanted to resign and to refund — his conscience seemed better at that point than during the making of the bargain with Excell, and better than lately at Indianapolis.

What is the use in whitewashing a thing like this? We hate whitewashing in politics — why tolerate it in the church? There is no use for a church in this world unless it "set up a standard." We can forgive Brother Schell, but Secretary Schell, put up for a leader for our young people, we cannot forgive or condone or as secretary fellowship with. Let the church speak through its press, and let the Board of Control reconsider its action in response to a public demand and accept the minority report of the brave seven who dared to speak as they ought. This Board of Control has now passed a lighter sentence on this officer than he himself (who "did not know he had done wrong") proposed at the first outcome of it. Let his own first prayer for mercy be his

sentence. Let him resign his ill-gotten gains and be dismissed from his office and begin again. Six months ago this was a matter which brought him to his knees; now it is only "a slight indiscretion of mine." Our ecclesiastical politics have given us shame enough. Let us not consent to be party to a business transaction that would be considered shady with people who never look at the inside of a church.

C. U. BRAGDON.

Lasell Seminary, Aug. 2, 1899.

The following is a copy of a communication addressed to the Board of Control through Bishop Ninde, president of the Epworth League: —

Auburn, Me., June 20, 1899.

BELOVED BISHOP: We address this letter to you and through you to the Board of Control of the Epworth League, because we feel it is a serious duty in behalf of our church and of our common Christianity. We have reason to believe that the following statement is substantially correct: —

In the fall of 1896, or early in the spring of 1897, Secretary E. A. Schell entered into a private contract with E. O. Excell, of Chicago, by which Schell was to receive one-fourth the royalty from Excell in return for his influence in delivering to him the editorship of a certain singing-book to be published by the Western Book Concern, and also the same royalty for such other books as he might thus deliver. As the result of this secret compact Secretary Schell received the first year from Excell \$1,069.30, and at the same time he was receiving a salary of \$1,500 annually from the Book Concern for his work as secretary and official editor of League publications. When Schell was charged with having a private contract as above, he at first denied, but finally acknowledged, the fact. He further admitted that such an agreement was wrong, that if he were exposed he would be ruined, and asked for permission to resign his office. The local committee gave their consent to this request. But Secretary Schell did not carry out his own propositions as to resigning, and now seeks vindication for his actions in a re-election.

We have reason to believe that a number of men, ministers and laymen, prominent in our church, are seeking to condone these transactions of Secretary Schell, and to continue him in office. We wish to enter a protest against any such action on the part of the Board of Control. Secretary Schell is an officer of the church. The church has a right to know what his officials do. It has a right to know how he uses his official influence. If his contract with Excell was right and proper, why should the matter be kept from the public? Have we church officers who are afraid to have their deeds known? The very fact of secrecy in the contract and the effort to keep the matter from the public, is an indictment of the whole transaction. Again, Secretary Schell instinctively felt that his actions were wrong, as is evident both in the manner in which the contract was concealed, and in his desire for permission to quietly resign. Would the average business house tolerate such actions in a clerk? The original offence has been made worse by the various attitudes Secretary Schell has taken since he was charged with having a secret contract. If this action of a church official is to be condoned, we see no way to avoid such public discussion in Annual and General Conference and in the public press as must result disastrously to our church and to the Epworth League.

Respectfully submitted,

(Signed) C. S. CUMMINGS (Auburn),  
E. S. STACKPOLE (Augusta),  
G. D. LINDSAY (Waterville).  
Preachers of the Maine Conference.

## THE ATONEMENT

## II

PROF. BORDEN P. BOWNE, LL. D.

THE theory of the atonement has largely been vitiated by two prominent mistakes. First, it has been discussed in terms of abstractions and in very general oversight of the concrete facts of the case; and, secondly, the relations of non-moral things have been substituted for the relations of moral persons.

The mass of the discussion illustrates the first point. Abstract notions of justice and government have been put forward as fundamental; and various statements have been made as to what they demand. Much of this work was done *ad hoc*, and represented no unsophisticated utterance of the moral reason. It was the work of advocates rather than of inquirers. The failure to understand the instrumental and adumbrative nature of language led to the fancy that every bold and striking metaphor was a literal fact; and the speculator had to conduct himself accordingly. This led to unlimited sophistication of reason and conscience. Justice was defined as only a theologian could define it. The final cause of the definition was to work the theory and catch the sinner. The moral nature had few rights which theology was bound to respect. The claims of the divine Sovereign were the supreme thing, and were determined in accordance with the political absolutism of the time. The Heavenly Father, the God of Love, nowhere appears. In His place was a Being very jealous for His own honor and careful to exact the uttermost farthing. To be sure, the atonement was said to be the work of love, but in its philosophy love entirely disappeared. The entire operation was carried on in a fashion unpleasantly suggestive of an almighty Shylock. In addition, the makeshifts of human governments, which result solely from their imperfection, were taken as models for our thought of the divine procedure. Thus an indefinite amount of sophistication and moral hocus-pocus was introduced into the theory.

By such means it was shown, as was supposed, that atonement is absolutely necessary to forgiveness, and hence that the forgiveness of sins must depend on the fact of the atonement. How crudely all this was managed is familiar to every one acquainted with the history of Christian doctrine. Apart from the crude and unworthy conceptions of God and His government borrowed from the undeveloped political and ethical philosophy of the time, justice was made into something abstract which demanded penalty or payment; and the penalty also was made something so abstract that justice was quite indifferent who paid it, provided it was paid. Thus the thought was reached that justice might be satisfied by the pain of a second party; and in this way the possibility of atonement was secured. But then, in order to retain a hold on the sinner, it was further held by all but the most rigorous logicians that the penalty already once exacted from the Redeemer might

justly be exacted again from the sinner. Without this drawback the theory fell into Antinomianism; and with it it fell into contradiction with itself.

How fictitious all this was, is plain upon inspection. This abstract justice with its abstract penalties is a theological figment. If justice demands anything, it is the punishment of the sinner himself. Only a mind debauched by theology would ever dream of calling anything justice which contented itself with penalty, no matter who paid it; and only the same type of mind could tolerate a justice which demanded or permitted double payment. The worthy doctors who speculated in this way were in great straits. They thought that they must take Scripture language as dogma and interpret it like a statute; and they felt that they must save their scheme from its immoral implications. This they sought to do by introducing the contradictory notion of a conditional satisfaction.

What they said of the needs of government was equally obnoxious to criticism. It was largely abstract and fictitious, and had little connection with reality. It, too, was constructed *ad hoc*, or for what the speculators intended to make of it.

This result warns us against discussing the doctrine in terms of abstractions. In that way we reach only confusion and lose sight of reason and conscience altogether. It is equally dangerous to discuss it in terms of things and not from the standpoint of moral persons. The difference is well illustrated by the following quotation from Coleridge:—

"A sum of £1,000 is due from James to Peter, for which James has given a bond. He is insolvent, and the bond is on the point of being put in suit against him, to James' utter ruin. At this point Matthew steps in, pays Peter the thousand pounds, and discharges the bond. In this case no man would hesitate to admit that a complete satisfaction had been made to Peter. Matthew's £1,000 is a perfect equivalent for the sum which James was bound to have paid, and which Peter had lent. It is the same thing, and this is altogether a question of things. Now instead of James being indebted to Peter in a sum of money which (he having become insolvent) Matthew pays for him, let me put the case that James had been guilty of the basest and most hard-hearted ingratitude to a most worthy and affectionate mother, who had not only performed all the duties and tender offices of a mother, but whose whole heart was bound up in this her only child... all which he had repaid by neglect, desertion, and open profligacy. Here the mother stands in the relation of the creditor; and here, too, I will suppose the same generous friend to interfere, and to perform with the greatest tenderness and constancy all those duties of a grateful and affectionate son which James ought to have performed. Will this satisfy the mother's claims on James, or entitle him to her esteem, approbation, and blessing? Or what if Matthew, the vicarious son, should at length address her in words to this purpose: 'Now I trust you are appeased, and will be henceforward reconciled to James. I have satisfied all your claims on him. I have paid his debt in full; and you are too just to require the same debt to be paid twice over. You will therefore regard him with the same complacency, receive him into your presence with the same love, as if there had been no difference between him

and you. For I have made it up.' What other reply could the swelling heart of the mother dictate than this: 'Oh, misery! and is it possible that you are in league with my unnatural son to insult me? Must not the very necessity of your abandonment of your proper sphere form an additional evidence of his guilt? Must not the sense of your goodness teach me more fully to comprehend, more vividly to feel, the evil in him? Must not the contrast of your merits magnify his demerits in his mother's eye, and at once recall and embitter the conviction of the cancer-worm in his soul?' "

This passage shows how odious and abominable are the results when we discuss this doctrine in terms of things and apply them to the relations of moral persons; and also how utterly impossible it is that any one should ever take another's place in his moral relations. It would be playing hide and seek with intelligence and conscience, a series of make-believes and false pretences, a calling of black white and a pretending that it is white, when all the while it is black and we know it is black. Turning a black man into a white man by putting a white robe on him would not be more fictitious. Such is the case with all notions of substitution, transfer of moral qualities, imputed righteousness, etc., when they are literally taken. Thus we see the necessity of considering the question from the standpoint of the moral personality. Abstractions are illusory and fictitious; and the relations of things are incommensurable with the relations of persons.

And not only must we keep clear of abstractions, but we must discuss the question with regard to our human conditions. We have no call to consider the relation of abstract government to abstract subjects, or what might be demanded in the government of angels of whose nature and conditions we know nothing, or what penalty should be exacted for disobedience wrought in the full light of knowledge and because of pleasure in the evil. Discussed on that abstract basis, we should most probably come to the conclusion that there can be no forgiveness of sins, and that justice could never rest without exacting the full penalty from the sinner. But all such questions we set aside; for we really have neither the mental nor the moral insight needed for such discussion. What would be abstractly just in general is beyond us; we must confine ourselves to considering concrete cases. Moreover, our human life is not lived on the abstract plane of abstract moral agency. It is a life of ignorance and weakness, a life of crude beginnings and shadowy incipencies, a life without insight into itself and without foresight of the end, a life in which power and faculty and knowledge and moral sensibility and self-control have to be developed, a life rooted in the animal out of which we only slowly and by much trial and error emerge, a life largely molded by heredity and environment and solicited by temptations from without and within, from above and beneath and around. Now the application of abstract rectoral and forensic notions to such a life is as absurd as it would be in the case of the

family. Manifestly the only possibility of getting any conception of the case which will not revolt the moral reason lies in replacing the conception of the Divine Governor by that of the Heavenly Father, and the conception of the divine government by that of the divine family. If the dearest and deepest thought of God be that He is our Father, then our deepest and truest thought of His dealings with us must be determined by this conception; and all other conceptions of whatever kind that will not harmonize with this must be cast out. Whatever notions of government and justice we may form must be subordinated to the thought of this divine fatherhood of which every other fatherhood in heaven or in earth is named. Instead, then, of a divine Ruler anxious mainly for His own claims and laws, we have a divine Father in the midst of His human family, bearing with His children and seeking by all the discipline of love and law to build them into likeness to and fellowship with Himself.

The primal demand for the economy of grace lies in the form and nature of human development. These constitute a claim for fatherly patience, forbearance and discipline. There could be no more ghastly travesty of justice and goodness than any abstract forensic procedure would offer. Theology long echoed the political absolutism of the time and regarded God as an irresponsible ruler, whereas, from an ethical point of view, He is the most deeply obligated being in the universe. And having started a race under human conditions He is bound to treat it in accordance with those conditions. God is bound to be the great Barden-bearer of our world because of His relations to men. We that are strong ought to bear the burdens of the weak is a principle of unlimited application. All dealing with the moral problem of humanity must regard our human circumstances.

Further, our development begins on a submoral plane. That was not first which was spiritual, but that which was animal (psychical), and afterward that which was spiritual. Whatever may have been true of the first man, this word of Paul's is true of his descendants; and the reported performances of even the first man would not seem to set him very high in the scale of development. By consequence, sin itself in many of its aspects is a relic of the animal not yet outgrown, a resultant of the mechanism of appetite and impulse and reflex action for which the proper institutions are not yet developed; and only slowly does it grow into a consciousness of itself as evil. Thus sin is born; that is, human beings become willful and selfish and willing to do wrong. This may indeed go to any extreme of malignity, but it would be hysteria to regard the common life of men as rooting in a conscious choice of unrighteousness.

Now given sin, in the sense defined, what is to be done? As said, it is conceivable that there should be orders of being, say first-born sons of light, with whom any sin would be fatal. But we need not concern ourselves about them. With us human beings the case is otherwise. Unless we suppose God to have

made the world in the dark, we must allow that He foreknew and intended to save just this developing human world with its necessity for struggling out of the animal into the spiritual, out of the mechanical into the free, out of the selfish into the loving, out of the earthly into the divine. It must be dealt with, therefore, under the law of development and under the law of love. Hard and fast laws, mechanically imposed and mechanically applied, would be unspeakably absurd or unspeakably unjust in such an order. Tendencies, direction, outcomes, are the important thing; and judgment must come not at the beginning, but at the end.

This is something which formal ethics finds difficult; for this science delights in categorical imperatives and abstract relations, and finds it hard to adjust itself to a moving moral world; just as formal logic finds it hard to adjust itself to a moving physical world. In both cases, however, the adjustment has to be made. The human moral world does not exist as something fixed and complete; it is rather becoming. The saints are not saved; they are being saved. The whereabouts of a developing being is not so important as the direction of his movement; and his moral standing depends not on single and isolated deeds, but on the character which he develops.

*Boston University.*

## "HAS THE MISSIONARY SOCIETY GONE MAD?"

REV. GEORGE B. SMYTH.

HAS the Missionary Society of our church gone mad? If not so bad as that, something is happening to it which should cause its friends serious alarm. While it would be unjust to accuse it of moral obliquity, it is impossible not to suspect the presence of a serious cerebral derangement. On no other theory can I explain the reception apparently accorded to the report recently published by Bishop Ninde and Dr. Leonard urging the Society to begin missionary work immediately in the island of Cuba. How men able as they are to know the condition of the Society's work in other lands could recommend such a course, passes my poor powers of comprehension. The curse of our Society is that it seems to regard itself as in a special sense God's appointed agent for the conversion of the world, and goes on spreading itself out in all directions without much regard to consequences. It has missions already in most of the great mission fields, and the degree to which some of them are undermanned and not supported is a positive scandal. Take the Foochow Mission, for instance. This is the oldest and the most successful of its missions in China, and yet it is practically impossible, and has been so for years, to induce the Society to make any adequate provision for expansion. While the Church Missionary Society and the American Board Mission are buying land and erecting buildings in this great city to provide adequate facilities for their work, we cannot get a dollar from our Society for the purpose. For some years we have been given only enough to

sustain the work as it is. No advance is provided for. For years our missions in India have been pleading for increased appropriations for their rapidly growing work, and, if I mistake not, there are now India missionaries at home because the Society has not funds to send them out. In Italy the Society is so heavily in debt that at the last meeting of the General Committee \$5,000 was appropriated for the payment of interest. In spite of all this, it is now proposed that a new mission be opened in Cuba, and some even propose that one be opened in the Philippines. To open these missions, while strangling missions already in operation, would be an act of unfaithfulness to the church deserving the severest censure. No such recommendations would be made if the church at large knew the real condition of its missions. It is this almost universal ignorance which makes wild schemes of all sorts possible. Under the present circumstances, therefore, I venture to protest against the opening of more missions. Let the Society deal honorably with its supporters, and first adequately maintain the missions which it already has.

The Methodist Episcopal Church is under no special obligation to go to Cuba or the Philippines. Let other churches whose present burdens are not so heavy do so. They will do just as good work, their doctrine is just as Christian, their missionaries are just as zealous, they suffer from no disadvantage whatever when compared with us. It is pitiable to see the spirit of foolish pride which is taking hold of our leaders. They are more and more coming to think that we are the only people, whereas nothing is more evident than our insignificance. We are a very small part of Protestant Christendom, and the sooner we see that the conversion of the world is not committed exclusively to us, the better far shall we do our work, for we shall then concentrate our energies on what God has assigned us, and our spirits shall have more of that supremely Christian virtue—humility.

## OUTLOOK FOR CHINA.

China seems to be going to pieces. She is enjoying a little rest at present, as the Christian Powers of the West have not yet decided what to do with her. A few things are evident:—

1. China is powerless to help herself, and no effort is being made by her rulers to prepare her to do so. The much-vaunted Empress Dowager, who I see is becoming a sort of patron saint of masculine women in the West, is thoroughly unscrupulous, and cares not a button what becomes of China after she is gone. "After me the deluge," is her sole principle of conduct. When she drove the Emperor from power a few months ago, she slew every man she could lay hands on who was courageously trying to strengthen the country, and since then men similarly minded have had sense enough to keep silent. It is useless to speak out; reform is impossible, or appears to be; only the mutual jealousies of the Western robbers can keep China intact.

2. Russia is everywhere in the ascend-

ant. Manchuria is hers, and the northern provinces will soon be hers also. She has just demanded permission to build a railway from Peking to Port Arthur, and though no reply has yet been given, the permission is sure to come, and the railway too. The matter is discussed in the House of Commons, and England may protest, but Russia knows Lord Salisbury too well to take him in earnest. Russia is marching on — this is the supreme fact in the history of the East today. Nothing can stop her, and least of all the protests of the indifferent and nerveless Salisbury.

3 The prestige of England is steadily declining. She has been ousted from the north, and she is now being ousted from what she has called her special sphere, the Valley of the Yangtze. She is becoming less and less a factor in the politics of the East, and unless some great change takes place she will be completely ignored in the final disposition of the empire. It is mournful to think of the decline of this once greatest power in the East. She opened China to the world — nearly every privilege other countries enjoy they owe to her; but she has lost her great place through the weakness and ignorance of her rulers. English statesmen have not known for many years the true condition of China, and they were counting on her as an ally in the great struggle of the future with Russia for India. Her utter collapse in the war with Japan was a revelation to them. They did not know what to do, and they do not know yet. The old myth of a powerful China rules at the British Foreign Office, and paralyzes the ministers. Englishmen are coming to see the mistake of the Government, but it is too late, too late! The sceptre has passed into stronger hands, and there it will remain.

4. Germany is in Shantung to stay, and gives signs of a purpose to take the whole government of the province to herself. She is showing the "malled fist" with a vengeance. Her processes are summary. When Germans traveling in the country are molested, she does not trouble herself to find out the guilty, she simply burns down a few villages, and makes guilty and innocent alike feel that Germany is never to be trifled with. This riding roughshod over the people, this trampling impartially the good and the bad under the iron heel, may have unpleasant consequences by and by; but it pleases the Germans, and satisfies their craving for colonial possessions. In connection with this passion for slaughtering Chinese the Germans are showing a stirring zeal in building Catholic chapels. They are acting on Dr. Hoyt's proposed methods with the Philippines, "thrashing the people first, and then sending them the Christ" — truly a new and wonderful method of propagating the teachings of Jesus!

5. France, for some reason, is keeping very quiet. She has her eye on this province of Fokien, but so has Japan, and the great question is which of them will get it. If the decision were left to the foreigners here who are not Frenchmen, it would be settled speedily. The province would be given by unanimous

vote to Japan. No greater calamity can be imagined for the people of Fokien than passing under the dominion of France. French rule, wherever it has been set up in the East, is an unmitigated curse. May we all, Chinese and foreigners alike, be saved from its infliction here!

Finally, what effect has all this on missionary work? How does it prepare the way for the triumph of the Gospel? Precisely as much as an active highwayman, or an able-bodied murderer, standing at the door of a church on a Sunday morning, would prepare the hearts of the people for the triumph of the sermon. So much, no more, and no less.

*Foochow, China.*

### GOD'S WHISPERS

FRANCES IDA GRACEY.

Hush, thou weary heart, and listen  
To thy loving Father's voice;  
He has some sweet message for thee,  
Canst thou not in Him rejoice?

All the weary pain and heartache  
(Oh, how well He understands)  
Are to bring us closer to Him;  
Rest, thou, then, in His dear hands.

Listen, for He gently whispers:  
"Cast thy every care on Me."  
For thy Heavenly Father knoweth  
Just how hard it is for thee.

Oh! what peace and joy and comfort  
His sweet messages do bring;  
And He'll hold me, keep me safely  
'Neath the shadow of His wing.

There, in quietness, I'll listen  
To the whispers of His love;  
And when I have learned His lessons  
He will take me home above.

### AN IDEAL ELDER

REV. C. W. HOLDEN.

THE name of Whedon stands for much that is best in the thought of Methodism. As one of the compilers of our Hymnal, as a writer of Methodist doctrine for Sunday-school teaching, as a commentator of portions of his uncle's great work, Daniel A. Whedon has rendered the church a noble service and has come to have, in his own right, a permanent place in our literature. A good name with the addition of greatness is a heritage in the church to thank God for.

It was no small privilege for a young preacher, entering upon his work, to have such a man for his presiding elder. His visits were delightfully friendly. He had no anxiety about his dignity, and could afford to be familiar. His coming was always an intellectual stimulus. To have him look at one's books and suggest books, to have him criticize one's method of study and sermonizing, to have him unfold some leading doctrine, to have him untangle some bungling knot of administration, to hear his comment on men and measures, was in itself an itinerating school of theology with princely endowment and faculty combined. It was, indeed, a notable occasion to have the quarterly conference come round. The brethren could not afford to miss it, and they all liked to be on hand. The Discipline was the

chart and compass, and the elder would win the laymen to its terms, however opposed they might be at first. The conference was his own institution, packed with interest to the latest hour. At such time he was in no hurry. The King's business did not demand haste. He was not like a certain elder I heard of, who crowded his conference into thirty minutes to catch a train. To catch the next train was less important than to be sure that all matters had his care. In a rushing age he could afford to pause and take time to be thorough; and thus it was that this dry-dock overhauling of our little Zion cleaned her of possible and actual barnacles and put her in good trim for sailing.

My elder was an example of industry. The amount of work outside of his eldership that he accomplished seemed a full man's quota. He did take a rest one season, going abroad, yet keeping, then, in touch with every preacher in his district. His word to me I much prized. It was written from Rome. With such a man it came easy to follow St. Peter's admonition, "Be subject unto the elder."

He had his own way of recommending a probationer to the Conference — a way that was as individual as the candidate. How gracious he was in introducing me to the Annual Conference, standing by my side all the while, even when the Bishop asked if I would abstain from the use of tobacco; and he never held it against me that I declined to answer.

His annual reports, averaging less than two pages when printed in the Minutes, were models of condensed English. To read them now is well worth while. He loved to repeat himself, year after year, in urging the necessity of caring for the children. He kept insisting that "the one important rule for good church-building is to take care of the children."

I recall a sermon of his preached at our camp-meeting. It was evening and the audience shut in by the darkness was brought to face the inevitable judgment. God had appointed a day in which He would judge the world, by that Man whom He had ordained. The long text was given in full, from memory, and the textual links bound us, so that there was no escape from the tremendous consequences of sin; no escape in that great day, only for him who had already found a Saviour in the Judge. The clear, penetrating voice went out into the darkness, pleading with the sinner to repent. It was the voice of a prophet, solemn, tender, awful, calling us to account. There was no escape from it. I still think it was one of the most impressive sermons I have heard.

Dr. Whedon originally joined the New England Conference; in a year he was transferred to the Oneida Conference. He was twice elected to General Conference by that body, and once as a reserve. In 1866 he was transferred to the then Providence Conference. In 1869 he received his doctorate from Wesleyan University, and in 1881 he was a delegate to the Ecumenical Conference in London.

Dr. Whedon would be a conspicuous

figure in any assembly. At our Annual Conference his voice commands, unconditionally, such a compliment of undivided attention as is rarely given to any other, not even to the presiding officer. Our Conference at five different elections has honored itself in electing him delegate to the General Conference; twice, also, he has been elected a reserve, making in this matter of General Conference membership an unprecedented record in his Conference, and nearly so in all Methodism. To these positions of honor as well as to his eldership he brought valued attainments in letters, in law, in criticism, in doctrine, in common sense; so much so that he was wont to prove himself greater than the place he filled. The office was always less than the cultured manliness back of it.

A characteristic portrait of the Doctor should have him standing, with his Discipline in hand, bringing round a Conference to his point of view. Few men in Methodism know how to bring out of the little book so much that is surprisingly new. For many years the Doctor has been Conference trustee of Wesleyan University. At East Greenwich, where Dr. Whedon has long made his home, it would be impossible to measure the value of his influence with the trustees, the faculty, and upon the student life. It is good for such a man to know that beyond the many honors that indicate the esteem in which he is held, he also holds the lasting love of his friends; and to be sure of that love is far and away the best thing this side the stars.

Pawtucket, R. I.

### THE PARSON'S BARREL

REV. THEODORE L. CUYLER, D. D.

"WELL, parson," said Deacon Goodgold to his pastor, "that last Sunday morning's sermon was number one, prime; may I ask you which end of the barrel that came out of? Your barrel is like the widder's in Scripture; it never seems to give out."

"I am glad that my sermon sulted you," replied the genial dominie, "for I got part of that at your house, part came from Neighbor B—'s, and part from poor Mrs. C—'s, in whose sick room I spent an hour, and one hint in it came from your boy Frank who rode by my house on 'old Gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man, and a faithful, godly pastor. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he had also a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with horse and buggy and studied his people. He rode with his eyes open, finding illustrations—like his Divine Master—from the birds of the air, the flowers of the field, and the sower or ploughman by the wayside. His mind was on his sermon all the week. If he

saw a farmer letting his team "blow" under a roadside tree, he halted, and had a chat with him. He observed the farmer's style of thought, gave him a few words of golden counsel, and drove on, leaving the farmer something to think of and something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions which set the youngster to studying his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister had gathered up that Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First, I went to the fountain-head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half hour of prayer is worth two hours of study in getting light on the things of God. After I had put my heads and doctrinal points on paper, I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of assurance of faith. From there I went over to your Neighbor B—'s house; he is terribly cut down since he failed in business. He told me that with the breaking down of his son's health, and his own breaking down in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his Heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store, I went to see poor Mrs. C—, who is dying slowly of consumption. She showed me a favorite flower that she had put upon her window-sill to catch the sunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Saviour's countenance. Her talk braced me up, and gave me a good hint. Then I called on the Widow M—, who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopped when he got to the bars that led to the pasture.

"Before I went to bed, I worked in all the material that I had gathered during the afternoon; and I studied out the solution to the difficulties of your wife and of your Neighbor B—, and of the troubled daughter of Widow M—, and I wove the answers to such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four persons there,

and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'Thou art the man' when you hit some of my besettin' sins. I have often been wantin' to ask you why your sermon barrel has never giv' out, as poor Parson Scanty's barrel did before you came here. He always give us about the same sermon, and as I set away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said: "I will tell you what the famous old Dr. Bellamy once said to a young minister who asked him how he could always have material for his sermons. The shrewd old doctor said: 'Young man, fill up the cask, fill up the cask, and then if you tap it anywhere, you will get a full stream; but if you put in a very little, it will dribble, dribble, dribble, and you may tap and tap and get precious little after all.' I always get my people to help me fill up my cask. Good afternoon, deacon."

Brooklyn, N. Y.

Never by lapse of time,  
The soul defaced by crime  
Into its former self returns again;  
For every guilty deed  
Holds in itself the seed  
Of retribution and undying pain.

— Longfellow.

### A Legend

A LEGEND was told me the other day which may interest you. A young man, discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country, and was driven in state through leafy bowers and under arching trees, through groves redolent with orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairyland of beauty.

After driving for miles and miles, he stopped before a magnificent palace. It was built of marble, and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunshine. The doors were of pearls, the floors of gold, and the ceilings, instead of being frescoed, were studded with rubies and diamonds. The building was of enormous size, covering, with its wings, fully a square mile, and everything was on a scale of rare splendor.

Stepping to one side of the palace, his eye rested on a dark brown niche, small, but in such a striking contrast to the place that he asked the guide what it meant, and why that was not marble, also, and set around with precious stones.

Imagine the young man's surprise when he said, "The fault is yours. This is the Palace Beautiful, and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence you have spent your time in discontent, while others have been improving their time. It rests upon you alone to make this palace perfect." The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his brown niche. — *New York Evangelist.*

## THE FAMILY

## THE STAR-SHINE

LOUISA A'HMUTY NASH.

We walked abroad one starlit night,  
My little girl and I,  
And this is what she said to me,  
As she gazed up to the sky:

"I love the star-shine, mother.  
Look, they're peeping! See!  
'Tis God who lets them sparkle,  
Twinkling there at me.  
And I know why He hung them  
So high up in the sky—  
That we shouldn't need the lamp-light  
To go there by and by!"

The "by and by" came all too soon,  
When my poor heart was riven;  
The stars shone out, she knew the way,  
They lighted her to heaven.

Nashville, Oregon.

## Thoughts for the Thoughtful

Clustered lilies in the shadows,  
Lapt in golden ease they stand,  
Rarest flower in all the meadows,  
Richest flower in all the land.  
Royal lilies in the sunlight,  
Brave with summer's fair array,  
Drowsy thro' the evening silence,  
Crown of all the August day!

—Dora Read Goodale.

The odor of flowers is never so sweet and strong as before a storm. Beautiful soul, when the storm draws nigh thee, be a flower!

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will.  
—Lowell.

To stand with a smile upon your face against a stake from which you cannot get away—that, no doubt, is heroic. But the true glory is not resignation to the inevitable. To stand unchained, with perfect liberty to go away, held only by the higher chains of duty, and let the fire creep up to the heart—this is heroism. —F. W. Robertson.

I have learned, I hope, the uselessness of forecasting. I don't mean that one should be heedless and careless about the future—far from that; but merely that, having done whatever seems for the best today, we should simply and reverently leave the result in God's hands. I often long to give a simple recipe to anxious people: let them write out over night what they expect to have happen to them the next day, going as much into detail as they can; and then the next evening let them write what really did happen. I do not mean that it will necessarily be either better or worse than their anticipations, but only that it will be so utterly different, nine times out of ten, as to prove the futility of forecasting. —Margaret Vandegrift.

These rest-periods—the night, the Sunday, the hour of invalidism, the vacation hours—these are the provided times when we are to gather life for future service; they are not wasted times if we know how to use them. The mill-race running its busy course calls back to the mill-pond and says: "Oh, you lazy pond! why are you idle? Go to work." But the pond replies: "If I did not lie here, there would be no mill-race." The racing rain-drops call back to the cloud

above: "You lazy cloud, lying there in the sky, why do you not come down and refresh the thirsty earth?" And the cloud replies: "If there were no cloud hanging in the heavens, there would be no racing rain-drops." These hours of rest are the needed preparation, the accumulations of life, out of which grow its activities. —Epworth Herald.

Put any burden upon me, only sustain me; send me anywhere, only go with me; sever any tie but the one that binds me to Thy service and to Thy heart. —On the fly-leaf of Miss Brigham's Bible.

Only a person can truly utter a person. Only from a character can a character be echoed. You might write it all over the skies that God was just, but it would not burn there. It would be, at best, only a bit of knowledge; never a Gospel; never something which it would gladden the hearts of men to know. That comes only when a human life, capable of a justice like God's, made just by God, glows with His justice in the eyes of men, a candle of the Lord. —Phillips Brooks.

A man is gazing intently down a deep, still well, where he sees the moon reflected, and remarks to a friend standing by: "How beautifully fair and round she is tonight! how quietly and majestically she rides along!" He has just finished speaking, when suddenly his friend drops a small pebble into the well. Now he exclaims, "Why, the moon is all broken to shivers, and the fragments are shaking together in the greatest disorder!" "What gross absurdity!" is the astonished rejoinder of his companion. "Look up, man! the moon hasn't changed one jot or tittle; it is the condition of the well that reflects her that has changed." Your heart is the well. When there is no allowance of evil, the Spirit of God takes of the preciousness of Christ, and reveals it to you for your comfort and joy. But the moment a wrong motive is cherished in the heart, or an idle word escapes the lips unjudged, the Holy Ghost begins to disturb the well, your happy experiences are smashed to pieces, and you are all restless and disturbed within, until in brokenness of spirit before God you confess your sin (the disturbing thing), and thus get restored once more to the calm, sweet joy of communion. —W. Kelly.

Sometimes we have to march, sometimes to halt; now we are called to action, again to suffering; in this battle to rush forward like a torrent, in the next to glide stealthily to ambush and wait. We must admit nothing stereotyped in our methods. What did very well in the house of Dorcas will not suit in the stately palace of Cornelius. Let there be living faith in God; the calm waiting on the housetop in prayer; the perception of the new departure which the Spirit of God is intending and foreshadowing; and the willingness to follow, though it be at the sacrifice of all the older prejudices. Then shall we know what God can do as a mighty co-operating force in our lives, making a breach in our foes, and marching His swift-stepping legions to our succor. —Rev. F. B. Meyer.

Most of the worries of life are connected with that side of it which is of little value in the sight of God. The vexations of business, the perplexities and entanglements of house-keeping, the disappointments and bad service of employees, the cook, the clerk, the dress, the bargain, the dinner—these suggest a great many of the lesser griefs of life. They

are fertile in hindrances to happiness. But it is almost always our own fault. It is because we attach an exaggerated importance to them. After all, are they worth the worry that they make? Would it not be better to take them as they come, deal with them as wisely and as patiently as we can, and then put them out of our minds? Some people actually die from the stings of gnats. They are worried into their graves by the petty cares of common life, whereas it is the counsel of Christ that we should not worry. He said that more than once. The Christian will make it a matter of principle not to worry. —DEAN GEORGE HODGES, in "The Battles of Peace."

Who watched the artist paint a porcelain cup  
Did wonder when he gathered brushes up,  
And said, "My task is done,"  
That on the toy's fine rim  
A border black and grim  
Contrasted hatefully with gentle tint  
Of pink and azure, blond and beryl hint,  
And mocked those threads of sun  
That made the cup a prize  
To ravish royal eyes.

"Why leave this sowl of black?" one dared inquire.  
The artist answered, "Clay must taste the fire,  
And by that test be tried."  
Snatched from the furnace heat,  
Transfigured and complete,  
The dazzling gift comes crowned with aureole gleam,  
Its black all changed to gold. So, like a dream,  
Heart said to heart that sighed,  
Grief may be joy at last,  
When life's fierce test has passed.

—Selected.

## THE MEETING AT HICKEY'S

J. L. HARBOUR.

MRS. HICKEY told me about it one morning when I went down into the laundry to give her some special directions about washing some blankets. Mrs. Hickey was a woman of all work who came to my house two days each week and who served me well and faithfully. She had six children and a shiftless husband.

"I'd a meetin' at my house las' week, ma'am," said Mrs. Hickey when I was about to leave the laundry.

"What kind of a meeting, Mrs. Hickey?"

"One o' them here cottage prayer-meetin's, I think they calls 'em, ma'am. Anyhow, it was a real good meetin', an' we'd a real nice time."

"How did you happen to have it at your house?"

"Well, it came about real unexpected. You see, there's a Miss Schuyler, a real nice woman she is—oh, a beautiful woman—an' she is one o' these city missionary people who goes about among us poor folks kind o' helpin' us out in different ways both as to our souls an' bodies, as one might say. Well, she come to my house along about six o'clock last Wednesday night an' said that they was to have a meetin' in Miss Simpson's tenement that night, Miss Simpson bein' next door to me two flights up; but her three children had all come down with the measles that day, and would I let the prayer-meetin' be with me? An' I said, why yes, to be sure, although I could 'ave wished for a longer notice so as I could 'ave got ready more an' taken one o' the beds out o' my front room, for you see I ain't

but just three rooms — a front room, a kitchen, an' a little bedroom off the kitchen — an' there's two full-size beds an' a crib in the front room, to say nothing of a trunk an' a lounge an' a bureau, an' as it ain't a very big room it's considerable full; but Miss Schuyler she said not to bother takin' a bed out o' the front room an' so breakin' up my sleeping arrangements, but to just have the meetin' right in my kitchen, which, if I do say it, was all nice an' clean though small, for I'd just scrubbed it up that very afternoon an' blacked up the stove an' washed the two winders.

"So I said, why yes, of course they could come, an' I'd let it be known all over the tenement; and Miss Schuyler said she'd have Mis' Simpson send any that come to her tenement down to mine, an' said she s'posed there'd be anyhow a dozen come, for they gen'rally had that many. So I flew 'round an' got the children their supper an' got my kitchen real clean an' nice, an' fetched in chairs from some o' my neighbors, an' Mis' Higgins she loaned me a little table for the leader of the meetin', an' Mis' Mills she let me have her big lamp her husband give her for a Christmas gift an' that she's so choice of. I hated to take it, but she thought it'd be a good chance for the neighbors to see it lighted, an' she said she'd run her risk of havin' it broke; but it wa'n't broke nor hurt a mite.

"Well, Miss Schuyler an' a gentleman and lady she'd fetched to help sing they got there first, an' Miss Schuyler said my kitchen looked beautiful and clean enough for the Master to come into, an' she was sure He would be there that night; an', O ma'am, He was!

"Mis' Crane from the tenement above come next, an' I was real s'prised to see her, for she ain't a church-goin' person an' don't take no int'rest in such things, an' I guess she come out o' curiosity. An' I reckon Mis' Holt an' Mis' Tripp come for the same reason, for neither of 'em has been to meetin' for years. An' then, of all things an' all people, if old Mis' Murch didn't come. She's a real hard case, an' she drinks, but she was there, sure as you live! An' Mr. and Mrs. Haney they come in from the third floor front tenement, an' there was three or four others there when we began to sing. An' of course the singin' drawed others into the halls an' to my door, an' Miss Schuyler she invited 'em in so nice an' pleasant that they couldn't very well stay out, an' we had my kitchen full as it would hold an' lots standin' out in the hall; an' you'd been s'prised to see how many joined in the singin'. An' they all listened real quiet when Miss Schuyler read a chapter, an' then she talked beautiful — just beautiful — for a few minutes, an' she prayed beautiful too. It drawed tears to more'n one pair o' eyes. An' then she asked Mr. Haney to pray, an' he did, an' I thought I just couldn't when Miss Schuyler asked me to pray; but I done the best I could, an', O ma'am, what do you think? Well, I couldn't b'lieve my own ears when my husband began to pray of his own accord! He used to be a Christian an' a church-goer, but it's been many a day an' many a year since

he's been in a church or looked at a Bible or uttered a word o' prayer. Ain't it wonderful? An' when Miss Schuyler asked all who'd like to live better lives to stand up, three or four got up who come to that meetin' out o' nothin' but curiosity. An' I seen tears rollin' down old Mis' Murch's cheeks, an' she reached out an' patted me on the shoulder when I said I'd try to be a better Christian an' bring my children up to be good. An' old Dan Lyons he was there, an' he held up his hand for prayers, an' it was a wonderful meetin' all 'round — just wonderful, an' beautiful too!

"An' you know, ma'am, it ain't been the same in our tenement since that meetin'. Old Mis' Murch ain't got on one of her rampages since, and Dan Lyons has been sober, an' my husband he went out the next morning lookin' for work an' he ain't spoke cross to the children since. I don't know, ma'am, how long it'll last, but if the Lord can make it last a day, He can make it last a year, and ten years — yes, an' clear through all our lives; an' I'm expectin' great things from that meetin' to my house, an' the more I read my Bible the clearer it gets to me that I've a right to expect great things from the power of the Lord, an' I'm so glad an' thankful that I had the meetin' even if I didn't have but about an hour to git ready for it. The Lord He come right into that kitchen just as willingly as He'd come into an elegant parlor if I'd had one, don't you think so, ma'am?"

"I know it, Mrs. Hickey."

"Yes, ma'am; of course you do, an' so do I."

Boston, Mass.

### "THE LITTLE SINGERS"

It is only when the skies are softly dawning  
And but the topmost boughs are scant  
a-gold;  
When wheel and hoof and flaunt of day are  
lulling,  
And lovely silences the dusty streets  
enfold,  
You hear the Little Singers in the grass!

Along the marge of day you hear them  
threeping  
When fireflies all the blurring twilights  
throng;  
Down where the shining shadows still seem  
keeping  
The cat-bird's broken last low shaft of  
song,  
You hear the Little Singers in the grass!

When wayworn thought sits quiet at its  
chancel,  
And a man's soul out of its fetters calls;  
When stars and shaken tree and musky  
winds give handsel,  
And every leaf a music as it falls,  
You hear the Little Singers in the grass!

Out of the lush of sleep you hear them  
spilling  
Poignant sweets of sound the long night  
through;  
Along the golden cusp of dawn a drowsied  
shrilling  
Where every shadow leaves a kiss of dew,  
You hear the Little Singers in the grass!

— LOUISE DUNHAM GOLDSBERRY, in *Western Christian Advocate*.

### THE LITTLE THIN HAND

AN old lady was shaking hands with the children at the Lake Bluff Deaconess Orphanage. Little boys' hands were there plump and strong, girls' hands more slender; and both brows with healthy outdoordom. But among the others came Mary K., a six-year-old girl, who silently and shyly allowed her hand to be taken and retained for a moment. It was a little thin hand, not larger than three-year-old Robbie's.

"It looks like my hand," said the visitor, comparing the two. And the resemblance was striking. There were the same blue veins, the same sinews standing out plainly. The two thin hands only differed in size.

The visitor's eyes wandered to the child's face. It matched the hand — thin, still, sad.

"Is she sick?" the visitor asked.

"Oh, no," replied the deaconess in charge. "She's much better than when she first came. Pretty soon she'll be plump like the others. Run and play now, dearie." Then as the child moved slowly away, she explained the cause in a single word: "Starved!"

Oh, the little, thin, starved children's hands in our great rich city! Hold them up for all the world to see. How their voiceless blue veins and sinews accuse our comfortable indifference! And more. What shall we say to the starved, deformed souls within these stunted bodies? A New York judge says: "Every time a child is born in certain localities it means, if a boy, one more inmate for the jail; if a girl, one more for the brothel."

But it would be so easy in scores of instances to change the locality. And there are a hundred people who read these words, who could so easily adopt one of these starved children. Not necessarily to take them into their family, but to just as really adopt them by putting them into our blessed Deaconess Orphanage. Our deaconess sisters stand ready to meet the gift of money, by means of which food and clothes can be bought for the support of the little one, with the gift of time and love and tender care. Can money go farther in the Lord's work, or do more good than used here? — LUCY RIDER MEYER, in *Northwestern Christian Advocate*.

### "Ring Off"

CALDER WOULD CALL A HALT

YOU will be telephoning. You may just have got your man, or thought you had him. "Hello!" you will say. "Hello!" the other fellow will say; and it will be the wrong fellow. "Who are you?" you will ask. "I am 5041," he will say. "And who are you?" "I am 2029," you will reply with emphasis; "and I want 826. Central! give me 826!" "Hello, Central!" will come from 5041. "You gave me the wrong number. I want 7823. Hello!"

And then the fun will begin. With a whirl the telephonic flood-gates will fly open. You will plunge into the midst of a score of conversations covering all parts of the city. "Is that you, Harry?" "What did you?" — "No, Tuesday — I say Tues" — "Hello!" "And did you hear that about?" — "Give me 826!" "You, Harry? This is Lucy, and" — "Hello!" "Hello!" "Who are you?" "Who is talking?" — "Went to New York, and so" — "I want 7823; yes, 78" — "Harry? This is" — "Hal-lo!" "Tues" — "Harry" — "York to see" — "826" — "Who are" — "Hello, Cen" — voices, male and female, pitched high and low, gruff and sweet, angry and patient, and through it all a whirl and a clatter and a buzz; it is pandemonium broken loose.

And what to do! There is but one thing to do: ring off, go back to your desk, and

wait until "Central," at her complex keyboard, with its hundreds of little holes and metallic pegs and flexible wires, has straightened things out again. You will do that, and Lucy will do that, and the man who has been to New York will do that; and one by one you will all go back again when Central has her wits about her. That is the only way out.

And that is the only way out of just such experiences when they assail you in the business of life. You know what experiences I mean. The days when everything is piled in upon you at once — when every unfulfilled promise comes home to roost, and pecks at your conscience; when the bills all fall due; when all the clerks are cross; when a score of conflicting engagements press upon you with equal resistance; when callers flock in, and stay and stay; when your head aches and your brain quivers in every convolution; when you discover that you have not furnished enough copy by half a page, that the ledger won't balance by two dollars and forty-two cents, that the faucet leaks in the laundry, and the cook has been stealing in the kitchen, that the moths have got into your best dress, and here comes Mrs. Longwind to spend the day. Such times as that, I mean.

Then there is only one thing to do: ring off. Let go. Loosen your hold. Put your hands in God's. Get away by yourself, out of the distraction of it all. If you can't do that, stop and think. Make an oratory of your soul. Talk it over with the Father. Yes; although you have time for nothing but, "Dear Lord, I am tired and confused; but Thou wilt straighten it all out, and I will wait." Ring off. Drop the reins. Let go the plough-handles. Go away from the telephone. Enter into your closet and shut the door. From it you will come in an hour, a half-hour, a minute, with a head that has ceased throbbing and a heart that is at peace. You will take up again the wire of life, and find smooth currents running through it. You will give your message, and you will get your reply. — *Christian Endeavor World*.

#### Perspiration a Health Essential

"PERSPIRATION is essential to health," writes Edward B. Warman in the August *Ladies' Home Journal*. "A person in good health never suffers from the heat or the cold unless unduly exposed. One may be inconvenienced by excessive perspiration, but it is a condition of health rather to be sought than to be avoided. Too much of a good thing, however, is not desirable. Proper care of the body, proper diet, proper exercise, with proper bathing, will produce the normal condition — in which condition the heat will not oppress any one. Let me especially caution against the too sudden checking of perspiration. Millions of canals or tubes from the inner part of the body open their little mouths at the surface, and through these channels, as ceaseless as the flow of time, a fluid containing the wastes and impurities of the system is passing outward and is emptied out of the skin. This fluid must have exit or we die in a few hours. If it does not have vent at the surface of the body it must have some internal escape. Nature abhors shocks as she does a vacuum. Heat distends the mouths of these ducts and promotes a larger and more rapid flow of the contained fluid; on the other hand, cold contracts them, and the fluid is at first arrested, then dammed up, and then it rebounds. If these mouths are gradually closed Nature has time to adapt herself to the circumstances by opening her channels into the great internal water-ways of the body, and no harm follows; hence the safety and wisdom of cooling off slowly after any exertion, and the danger of cool-

ing off rapidly under the same circumstances. Encourage perspiration, under proper conditions and with proper precautions. Always keep the surface of the body warm and clean, and at the end of the season you will be mentally, morally and physically sound."

#### TO A CLAM

MAUDE ROLFE STACKPOLE.

O thou who dwellest in the mud  
Down by the salty sea!  
Thou clam, whom all the poets slight,  
I'll sing a song to thee.

What a marvel is the palace  
Which thy lifelong home has been —  
Walled with granite on the outside,  
And with polished pearl within!

All unconscious of the beauties  
Which in thy home are rife, *with*  
Thou sojournest for a season  
In the oozy depths of life.

To ope thy fortress window,  
Thrust out thy smutty head,  
And seek the slimy morsel  
Which is thy daily bread, —

This alone is thy endeavor,  
This is all thou hast to do;  
Yet thou'rt happy, very happy,  
If the ancient proverb's true.

Clam, thou'lt be among the missing  
When the morrow's dinner's done,  
And the ruins of thy dwelling  
Will be whitening in the sun.

But perchance some poet silent  
Wand'ring by the white sea foam,  
Seeking some lost strain of music,  
May espy thy vacant home;

And if in that shell's white hollow  
He shall find the long-lost strain,  
Then, O clam down in the mud there,  
Thou wilt not have lived in vain.

*Clam Flat, August 5.*

#### VACATION DAYS

SUSIE was busy in the kitchen performing one task after another with a promptness of action pleasant to see. It was not that Susie specially loved to be in the kitchen on hot vacation days, but mother must have help, and service cheerfully rendered was so much better for all concerned. So Susie worked bravely on, pausing now and then long enough to wipe the sweat from her brow and to smile across the table at mother busy with the weekly baking.

Susie's elder sisters were busy elsewhere preparing their gowns for a summer's outing, and the fact that she was not to accompany them might have made some girls quite miserable; but brave, true-hearted Susie did not allow her mind to dwell upon it. She remembered that while she was daily in school, enjoying its privileges, the family at home were toiling that she might secure a liberal education.

Suddenly a pleasant thought crossed her mind, and instantly she grasped it. Her home was in the country on the brow of a hill, surrounded by a stream of water and noble old trees. She pictured herself a guest here, writing imaginary letters in moments when she could be spared, rambling over hillside and meadow, and delving deep in books,

those friends of mankind which remain ever steadfast and true.

"I declare, Susie," Ella said the following day, as the lumbering old stage drew up before the gate to carry away the expectant girls, "it might seem from your looks that you were the happiest member of the party." Susie only smiled. She had no thought of revealing her secret.

Swiftly and pleasantly the weeks sped by. Mrs. Ellis had never known Susie to render better service, or be more prompt in action, and the tired mother found many hours when she could rest from her arduous cares. Then Susie, book in hand, would ramble out over the hills, and return refreshed in mind and body. Mr. Ellis, laughing, said he doubted if any one of the trio could beat Susie in having a good time, and that right at home with those who best loved her.

Later the two sisters returned, weary and travel-stained. "Well, dear," they said, as their gaze rested upon the stay-at-home sister, "you look happy enough to have been anywhere. What have you been doing with yourself?"

"Trying to do my part," was the answer.

"You must have succeeded, then, and been happy in the occupation. And, after all, it was not such a bad bargain, dear, since, 'East, west, home's best.'"

— S. V. DU BOIS, in *Christian Intelligencer*.

#### W. F. M. S. NOTES

— Miss Jennie Moyer, daughter of Rev. H. C. Moyer, of Newark, N. Y., has been accepted by the Woman's Foreign Missionary Society, and is appointed to Calcutta, India. She will work among the Bengali people.

— Mrs. Dr. S. L. Baldwin, herself a missionary in China for nearly twenty years, in an appeal to women, said: "Do you mothers understand what it is to unwind the arms of your ten-year-old son from about your neck and place him on board a steamer which will carry him from your sight thousands of miles away, perhaps never to see him again, and listen to his wailing cry for his 'mother' as long as the wind will bear the faintest sound from the receding boat? Do you know what it is to look in his face long years after, when he is grown to manhood, to find a single trace of that boyish face?"

— The object of the Woman's Foreign Missionary Society is to bring the Gospel to the women of India and other countries, who by a most oppressive custom are not allowed to join in the congregation of men. We give a singular instance of this custom, rejoicing that, in this case, the bondage was broken by the influence of the Holy Spirit. A missionary writes: "We had no chapel in which to hold our meetings, and had to use the house of a native brother. The house was thirty feet long, six wide, and seven feet high. Oxygen was a scarce thing in the room after fifty persons had been sweltering in it for an hour. The women sat behind a shawl stretched across the room, and I thought that perhaps they would not receive much benefit; but, thank God, the Gospel is the power of God unto salvation, for I found that a bright young woman had received the new birth while I was with great difficulty trying to present the message of salvation in that stifling atmosphere; her husband, too, found the Saviour. He and four others during the meeting were en-

abled to look to Christ, and receive the forgiveness of sins."

— The W. F. M. S. has on its rolls a force of seven hundred Bible women — women who for the most part have been saved from the fearful lot that falls on women in Oriental lands. They are making a marvelous record as they go into the homes in the cities and villages to tell of Him who died to save every soul that believeth. Christ is using these converted women in a wonderful manner. Some can preach, and some can so effectively talk of salvation that even fakirs — those so-called holy men — who consider they ought to be worshiped, are led to the Cross and there find salvation.

— A native of India said to a missionary: "We do not fear your books, for we need not read them; we do not fear your preachers, for we need not listen; but we do fear your women, for they are winning the hearts of our women, and when homes and hearts are gone, what is there left for us?"

— Dr. Fairbairn of London gave, at a large meeting in London, a vivid picture of what the missionary had to confront and endure in India. "The fact that he has to face caste, the great power of India, and idolatry in its awful magnitude, difficulties, hardships, self-denial, isolation, the fearful, deadly climate, etc., shows the power of a great faith, and is a grandly noble example to all the church." A splendid tribute was paid by the Doctor to the "noble work of women missionaries in India," and some striking illustrations were given of the confidence reposed in them by the natives and of their heroic self-devotion. "Ah," said he, "you cannot think what mission work means unless you go and face it."

— A missionary writes: "The Parsees of India are mostly found in and around Bombay. They are Persian in origin, despising idolatry, generally wealthy, benevolent and philanthropic, and of great business ability. They have lived among the Hindus for a thousand years, and yet have kept themselves a distinct nation, peculiar in race, religion and social life." As yet missionary work has not advanced much among them; but there are at present most encouraging signs of an interest in the religion of Jesus Christ. We find the missionaries of the W. F. M. S. can and do place the entering wedge. Miss N. says: "We have a dear Bible woman whose husband had been converted. Him she persecuted unceasingly. But after some time she turned to her husband's Bible, and the sweet story of Jesus was brought home to her by the Holy Spirit. She is now an earnest Christian worker, and has carried the 'blessed story' into many a home." And women in the zenanas gladly listen to what they might never have heard if our Woman's Foreign Missionary Society had not sent forth her daughters to proclaim salvation.

## BOYS AND GIRLS

### THE OLD MAN OF THE MEADOW

FRED MYRON COLBY.

A GREAT many centuries ago a famous Greek poet wrote a song to the grasshopper. He called the grasshopper the happiest of living creatures. It ate fresh leaves and drank cool dew, and did nothing but dance and sing all day. When its short, merry life was done, it died. It did not live to be sick, or hungry, or cold.

This poet called the grasshopper "the

earth born," and said it was man's little brother. The Greeks called themselves *autochthones*, that is, springing from the soil of the country which they inhabited; and in token of this belief in their origin they wore golden grasshoppers (*tettix*) in their hair. Indeed, they had a most singular fondness for this little insect. With them it took the place which the robin redbreast holds in the hearts of the English people, and claimed the same affectionate reverence that the stork receives in modern Germany and Holland. All through the written works of the Greeks are scattered some of the most charming little bits of prose and verse about the grasshopper.

One of the most fanciful stories of Grecian mythology tells us Zeus had granted to Tithonus the gift of immortality in answer to the prayers of his wife, Eos or Aurora. But, alas! she had neglected to add "eternal youth," which alone could make immortal life desirable. So as he grew old he became feeble and helpless and the white hairs appeared on his brow, and he wanted to die. The goddess could not grant his prayer, but she had another power. By and by, the wailing voice of Tithonus was heard as the chirp of a grasshopper into which he had been transformed by Eos.

Another graceful little story about the grasshopper was that told by that very ugly but also very wise man, Socrates, to his friend Phædrus. The grasshoppers were men before the Muses were born; but when they came to earth and song appeared, some of the men of that time forgot to eat and drink on account of the pleasure they derived from the singing of the Muses, and so died unaware. These the Muses changed into grasshoppers and gave them this boon that they should need neither food nor drink, but continue singing all their lives.

Now if you will catch a grasshopper and look at him closely, you will see that he resembles an old man. He wears knee breeches and long red stockings, a wrinkled, greenish vest and a gray coat. His face, with the big goggle eyes, bald forehead and straight mouth, is like an old man's face.

His very name, "the old man of the meadow," tells you something about this insect. You will find him in our grassy fields all through August, September and October. He lives in the grass, and when you approach he will rise with a hop and a jump, spread his wide brown wings that have broad lemon-colored bands on them, and fly the distance of a few feet and then alight again.

He belongs to a very large family of which there are many species in most countries. The merry little katydid and the crickets are cousins to him, and so are also those fierce predatory locusts that commit such devastation in some seasons. His own family name is Gryllina, and his particular name is Gryllus Carolina.

Mr. Gryllus has still another name. He is called the "murmurer," because of the noise or song he makes. He sings for the benefit of Mrs. Grasshopper. In

each of his wings he has a piece of skin set in like a light drumhead. When he wishes to sing he rubs his wings one upon the other, which makes the tiny little drum vibrate, producing a loud, shrill note. Mrs. Grasshopper does not have this drum in her wings.

If those of you that live in the country will wander out into the fields about sundown and listen, you will hear several notes from a single insect, and then he stops. Another strikes up like him and stops, and then another and another, till perhaps a dozen or twenty have done the same. Finally, after about an hour, they all get the same key and tune, and the music is kept up all night long. Were it not for the volume of sound, you would say there was but a single performer.

As cold weather approaches the musicians gradually decrease in number until, at last, one or two seem to be performing their own death march — a note once in two or three seconds, as low as it is universal. By the time the leaves have all fallen, the last note of the once merry singer is sounded.

Warner, N. H.

### LEFT ALONE

It's the loneliest house you ever saw,  
This big gray house where I stay —  
I don't call it livin' at all, at all —  
Since my mother went away.

Four long weeks ago, an' it seems a year;  
"Gone home," so the preacher said,  
An' I ache in my breast with wantin' her,  
An' my eyes are always red.

I stay out of doors till I'm almost froze,  
'Cause every corner an' room  
Seem empty enough to frighten a boy,  
An' filled to the doors with gloom.

I hate them to call me to my meals,  
Sometimes I think I can't bear  
To swallow a mouthful of anythin'  
An' her not sittin' up there.

A-pourin' the tea, an' passin' the things,  
An' laughin' to see me take  
Two big lumps of sugar instead of one,  
An' more than my share of cake.

There's no one to go to when things go  
wrong;  
She was always so safe an' sure.  
Why, not a trouble could tackle a boy  
That she couldn't up an' cure.

I'm too big to be kissed, I used to say,  
But somehow I don't feel right,  
Crawlin' into bed as still as a mouse —  
Nobody sayin' good night —

An' tuckin' the clothes up under my chin,  
An' pushin' my hair back, so;  
Things a boy makes fun of before his chums,  
But things that he likes, you know.

I can't make it out for the life of me  
Why she should have to go  
An' her boy left here in this old gray house,  
A-needin' an' wantin' her so.

There are lots of women, it seems to me,  
That wouldn't be missed so much —  
Women whose boys are all grown up,  
An' old maid aunties, an' such.

I tell you the very loneliest thing  
In this great, big world today  
Is a boy of ten whose heart is broke  
'Cause his mother is gone away.

— Toronto Globe.

## THE SUNDAY SCHOOL

## Third Quarter Lesson VIII

SUNDAY, AUGUST 20, 1899.

EZEKIEL 47: 1-12.

REV. W. O. HOLWAY, D. D., U. S. N.

## THE RIVER OF SALVATION

## I Preliminary

1. **GOLDEN TEXT:** *Whoever will, let him take the water of life freely.* — Rev. 22: 17.

2. **DATE:** B. C. 572.

3. **PLACE:** The River Chebar, near Babylon.

4. **HOME READINGS:** Monday — Ezek. 47: 1-12. Tuesday — Isaiah 35. Wednesday — 2 Kings 3: 9-20. Thursday — Zech. 14: 4-11. Friday — Psalm 65. Saturday — Rev. 21: 1-7. Sunday — Rev. 22: 1-7.

## II Introductory

The mercy of Jehovah toward His people in punitive exile would not be exhausted in restoring them to their own land. Their foes would be subjected. The Temple would be reinstated in more than its former glory, its priests and Levites would resume their ministrations and the people would delight themselves as never before in the Lord. But this would not be all. Jerusalem would become "the joy of the whole earth," sending forth purifying influences that should reach to every clime. This was taught in the beautiful symbol of the life giving stream, issuing from the Temple, fertilizing the desert, and sweetening the waters of the Dead Sea. Emerging from the threshold of the house a tiny rill, the waters were only ankle-deep a thousand cubits from the gate. A thousand farther on the man with the measuring line found that the water reached to the knees. Another measurement at the same interval brought them to the loins. But when he made a fourth essay, the waters had deepened beyond man's stature: "The waters were risen, waters to swim in, a river that could not be passed over." Nor did the vision end with this feature of magnificent depth and expansion. These waters fertilized as they ran. As in the river which the Revelator saw nearly seven hundred years later, the banks were lined with trees whose unfading leaves were for the healing of the nations and whose unceasing fruit supplied sustenance. Onward flowed this majestic stream until it ran into the Sea of salt, whose brackish saline waters were at once purified so that they were no longer "dead" — permitting no life to exist — but filled with fish, multiplying so rapidly and in such variety as to cause joy to the fishermen "from Engedi even unto Eneglaim." Only "the miry places and the marshes" would escape this beneficence, and they would make it more conspicuous by contrast. And this "blest river of salvation," whose source was God's house, carried life wherever it flowed: "Everything shall live whither the river cometh."

## III Expository

1. Afterward he brought me again — R. V., "and he brought me back again." The prophet was being shown a vision of the

Temple that was to be after the restoration. He was being conducted through it, and was receiving instruction concerning its ritual and other observances. He had last visited the kitchen and inspected the arrangements for cooking the sacrificial meals of the people. Unto the door of the house — the gate of the temple. Waters issued out from under the threshold. — "This beautiful representation of the healing stream, issuing from the temple and fertilizing the desert, as well as changing the bitter waters of the Dead Sea into sweet, rests on some natural and some spiritual conceptions common in Ezekiel's days. One natural fact was this: that there was a fountain connected with the temple hill, the waters of which fell into the valley east of the city and made their way towards the sea; and long ere this time the gentle waters of this brook, that flowed fast by the oracle of God, had furnished symbols to the prophets (Isa. 8: 6). Such waters in the East are the source of every blessing to men. The religious conceptions are such as these: that Jehovah Himself is the Giver of all blessings to men, and from His presence all blessings flow. He was now present in His fullness and forever in His temple. Hence the prophet sees the life-giving stream issue from the sanctuary" (Davidson). From the right side of the house. — As the temple faced to the east, the "right side" would be at the south. The stream issued from the threshold on the south side, flowed east, passing the altar on the south side.

2. Brought me out of (R. V., "by") the way of the gate northward. — He couldn't be led through the east gate to follow the stream, because that was closed (44: 2; 46: 1); so his conductor took him out through the north gate, round to the outer east gate, where he could see the waters emerge and flow away to the eastward.

3-5. Measured a thousand cubits. — "There is no special significance to this exact distance, but only the fact that gradually the river broadened and deepened as it flowed toward the Dead Sea" (Peloubet). At the first measurement it was ankle-deep; at the next, knee-deep; at the third, loin-deep; at the fourth, over-head. So Christianity, starting with a mere handful of disciples, has progressed along the centuries until the fifty millions of A. D. 1000 have grown to over four hundred and fifteen millions now. And the river will keep on flowing and broadening. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 9).

6, 7. Son of man — the appellation given to Ezekiel throughout this prophecy whenever he is addressed from heaven. It is used over ninety times. Hast thou seen this? — Hast thou understood the import of the vision thus far? Behold at (R. V., "upon") the bank were very many trees. — So John beheld "the tree of life" growing on either bank of the river which proceeded "out of the throne of God and of the Lamb." "Another current idea in Ezekiel's day was that in the regeneration of men, when the tabernacle of God was with them, external nature would also be transfigured. Then every good would be enjoyed, and there would be no more evil nor curse. The desert would blossom like the rose, and the field that aforetime was thought fruitful should be accounted no better than bush. The barren land toward the east and the bitter waters of the sea were a contradiction, to the ideal of an external nature subservient in all her parts to man in the fellowship of God. Therefore the desert shall be fertilized and the waters of the sea healed and all things minister to man's good" (Davidson).

8. The Revised Version clears up many

difficulties in this verse, which, as revised, reads as follows: "Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah: and they shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed." The Arabah is the depression of the Jordan valley in which the Dead Sea lies. It is "the most desolate and inhospitable tract in the whole country. There the steep declivity of the limestone range refuses to detain sufficient moisture to nourish the most meagre vegetation" (Davidson).

9. Everything that liveth which moveth — R. V., "every living thing which swarmeth;" referring to the smaller animals, "particularly the smaller aquatic creatures;" these would come to life and multiply in the waters of the Dead Sea. "This sea is entirely destitute of life." Shall be healed — of their salinity; the salt would become fresh. According to this vision the penal curse would be removed from this district. "So the waters which Jesus should give should bring life to the dead in trespasses and sins." Everything shall live whither the river cometh. — How triumphant and inspiring is this prediction.

10. The fishers shall stand upon it — R. V., "fishers shall stand by it." From Engedi — "the modern A'n Jidy, kid's well, situated about the middle of the west shore of the Dead Sea" (Davidson). Even unto Eneglaim — site unknown. Jerome locates it at the head of the Dead Sea, where the Jordan enters it.

11. The miry places thereof and the marshes (R. V., "marshes") . . . not be healed. — The river of life would not reach them. Given (R. V., "given up") to salt — a necessity in that region. "It is from



## Fresh Milk!

Put the case to yourself for a minute. If, for the next six months, it was necessary for you to live on a milk diet exclusively, would you prefer dried milk, condensed milk, milk that is weeks and months old, or would you prefer nice fresh milk? Think of this and give the baby good fresh milk modified with

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In August our babe, then 8 months old, had a very severe attack of cholera infantum; she had also been troubled with indigestion from birth, and previous to her sickness had always used condensed milk. Our physician recommended Mellin's Food with fresh cow's milk, and since the use of Mellin's food our baby is getting fat and rosy. I will cheerfully say to all mothers, Mellin's Food is just the best thing for bottle fed babies. Mrs. John K. White, Lumberville, Pa.

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the Dead Sea that Jerusalem has always obtained its supply of salt" (Skinner).

12. By the river upon the bank thereof, etc. — In this fuller portrayal of the fertility which the river would cause we have a glowing picture of the abundance and healing which should attend its outgoing from the sanctuary. Its banks would be lined with trees whose ample and unfading foliage would not only afford a grateful shade, but also supply a medicine for every disease. Its fruit, too, constantly renewed, would be a perennial sustenance to those living near. Says Peloubet: "This vision of the transformed desert and Dead Sea pictured the change which God would work for the land then desolated as the wilderness of Judea, and for the circumstances and hopes of the Jews, whose only symbol was the desert. The desert should become a luxuriant garden. The land, barren of life as the Dead Sea, should be filled with the living. If they would only believe God and become His obedient children, this ideal should become the real to them."

#### IV Illustrative

1. We may venture to draw one lesson for our own instruction from this beautiful prophetic image of the blessings that flow from a pure religion. The river of God has its source high up in the mount where Jehovah dwells in inaccessible holiness, and where the white-robed priests minister ceaselessly before Him; but in its descent it seeks out the most desolate and unpromising region in the country, and turns it into a garden of the Lord. While the whole land of Israel is to be renewed and made to minister to the good of man in fellowship with God, the main stream of fertility is expended in the apparently hopeless task of reclaiming the Judean desert and purifying the Dead Sea. It is an emblem of the earthly ministry of Him who made Himself the friend of publicans and sinners, and lavished the resources of His grace and the wealth of His

affection on those who were deemed beyond ordinary possibility of salvation (Prof. Skinner).

2. The teaching and example of Christ have given a larger and broader conception of personal duty. Christian faith builds hospitals; founds charities; takes the part of the weak and helpless. What Britain's Queen said of the Bible is true of what the Spirit of God always inspires; it is "the secret of England's greatness." This is what Taine critically recognized when he said of England: "To this day the country is Biblical." That would not be a river of salvation that did not produce fertile harvests along its banks. Its floods must purify the miasmas of even the lowest valleys of life and death, as Ezekiel saw in the vision. Just as the Gospel of Christ has been and is the most radical book in revolutionizing society, so must we judge of religion by what it does. To Christianity we owe the sacredness of human life against destroyers. The signs of what it would do are evidenced in the message Christ sent back to John the Baptist: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Matt. 11: 5). As a symbol of its results, both individually and as nations, the "river of salvation" produces its beneficent effects on this earth. Deserts blossom like the rose. Highways are built across the wilderness. Nations are born in a day (D. O. Mears).

#### PETER'S WISH

REV. GEORGE MATHESON, D. D.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect. — 1 PETER 5: 10.

WHAT a singular wish! The singular thing about it is the blot in the middle — "after ye have suffered a while." What would you think of getting such a wish from a friend — "I hope you will have sunshine, but not till after rain?" Yet this is what Peter desires for you. He foresees for you in his heart all the gifts and graces of the Christ-life; but he asks that you may not get them without struggle — only "after ye have suffered a while." Does it not come with a singularly bad grace from Peter — a man who could not wait five minutes for anything, who saw ever the crown before the cross? Nay, my brother, that is just the explanation of the wish. He spoke from bitter experience of his own past. He had come into his kingdom too soon. He had obtained his crown before he could support its cares. His faith had been drenched in the brine; his love had been cooled in the judgment-hall; as he sat by the fire he had cried, "I know not the man." That is why his wish becomes beautiful. He says, "I do not want you to be like me — finding the keys too soon. I do not want you to be innocents — pure because there is no cloud, calm because there is no wind, honest because there is no temptation, loyal because there is no danger. I wish yours to be the bloom of the flower — struggling from below; of the day — emerging from the night; of the man — outgrowing the child. May He who has called you to glory by the cross perfect you only 'after ye have suffered a while.'"

Even so would we pray, O Father! There is a peace which we would not possess, because it is not the peace of Thy Son. There is a silence which is mere emptiness — the calm of the deaf; it is the stillness of vacancy. Be not that our peace, O God! We cannot know Thy stillness till it is broken. We cannot see Thy beauty till it is shaded. We cannot reap the healthy benefit of Thine air till we have shrunk from the breath of another air. We see Thee not in Thy full glory

till we have met the tempter in the wilderness; Thy sun comes after rain; Thy day comes after night; Thy calm comes after storm; Thy music comes after discord; Thy joy comes after pain; Thy freedom comes after slavery; Thy life comes after death. There is no music in the silence till we have heard the roar of battle; Thine eternal glory would be too long for us if we did not first "suffer a while." — *Christian World* (London).



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## The Deaconess Department

### Deaconess Work in Boston

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#### Our Question Box.

10. In the June Deaconess issue of ZION'S HERALD you gave an interesting account of the sending of a nurse to a specially needy family, and now you speak of another doing permanent district work, but in these and other instances I have noticed that, in the Boston work, the name of the deaconess is never given. Will you please tell me why this is?

Ans. Deaconesses, like all devoted Christians, seek to lose their personality, but not their individuality. They desire to do the former in order that all who know them and are ministered to by them, may recognize the power they wield as simply that of Christ's love working through them, for He said, "Without Me ye can do nothing." They seek, however, to retain their individuality, for Christ's love can manifest itself by means of some characteristics to some people far more effectually than by others. As Christians, whether deaconesses or not, do we not want just to be purified channels (not all alike, but all pure) through which the love of Christ can flow in sweet ministry of helpfulness in any needed way, into other hearts and lives?

#### ANSWERED PRAYER.

As stated in our last number, we have been praying for years that we might have a district nurse deaconess at work among the poor. An arrangement has been made by which the support of such a worker is assured by an Association that also directs her work. As far as figures can give an idea of what she does, the report for the first five weeks is as follows: Number of calls made, 266; babies washed, 259; new-born babies in foregoing number, 72; garments given to mothers, 34; garments given to babies, 124.

A few pages from the nurse's notebook will give a glimpse into some of the homes where these little strangers come, and will tell, as we promised, part of the story of this precious ministry of love:—

"One day I was called to go to a home to wash the baby. After reaching the house I found two little girls had been given to this poor mother. I asked the woman for some clothes that I might dress the babies. 'I have not got any,' was her answer. 'I am very poor. My husband left me three months ago without a cent of support, so I was obliged to come home to my mother, who was not able to do much for me only to provide a home.' I left the dear woman and at once went for some garments for the little ones. When I returned and dressed the babies, the mother heart was made to rejoice so over the few old garments I was able to get that her eyes filled with tears as she tried to say, 'God does not forsake.'

"Then, entering another home of three rooms containing only a stove, two chairs, a table, and one bed, I found a woman without clothes for herself or baby, and no food for the children to eat. Her husband died four months ago, leaving her with five children, aged nine, seven, five, two, one not then a year old, and now the new baby. Food and clothing had to be also provided for the family, and I had to make a fire so as to get some warm water to wash the little ones. I am sure the heart of this dear mother was made glad even though it had been sad before. But even in her sadness and poverty she was a true friend to a poor woman who was boarding with her, and who, the same week, also gave birth to a little one, the first mother having to give up her bed, and, like her five children, lie on the floor. Two sets of baby clothes had to be provided for each of the babies.

"In one instance I had a half intoxicated husband to deal with, who, though not drunk enough to be ugly, was very trying to his sick wife. She did not seem to un-

derstand that he kept coming into the room to see if he could do something for her, and she threatened if he did not leave the room she would 'fire something at him,' so I had to take him out to the kitchen where he would stay for a few minutes and then return, very much to her discomfort.

[After the doctor had discharged the case when the baby was old enough, the mother still needed care for other troubles, but neither doctors nor nurse could continue to care for her because it was no longer a maternity case. The other dispensary doctors who were sent to her, decided that she must go to the hospital. This she was at first quite willing to do, and her sister promised to care for her little boy, but the wee baby was still unprovided for, as the City Hospital cannot take babies with the mothers who need to go. This is just where the visiting deaconess is needed to supplement the work of her sister, the nurse. And though in this case there was but one place that could be secured for her with her baby, and she was not willing to go there, yet at least she was made to feel that in the deaconess she had a friend whose loving sympathy was manifested in efforts to be helpful as far as possible.]

"Another patient had a table, one chair and a broken bed, without mattress and but one old quilt to cover it. Her husband had been sick, and she was almost destitute of clothing. Mother and baby were provided with what was needed.

"Another patient was without a home. She was given a room in a lodging house, and was only there a half-hour when the baby was born. Clothes had to be provided for baby before it could be dressed; also clothing for the mother.

"In another home at the time of baby's birth, the father was in another bed very sick, with only two little girls, aged respectively seven and nine years, to care for him. Baby was only five days old when the father died.

"Washed and cared for another mother and baby for ten days. Cleaned rooms several times. Brought the two-year-old boy to our Home, and another of the deaconesses took him to the hospital to have him vaccinated so he could go to the country.

"The next mother visited did not have any baby clothes, sheets or covering for bed. Two sets of baby clothes were given."

And so the story goes on, with a sad monotony of need in very many cases, and it will readily be seen that our Poor Closet needs replenishing with baby clothes especially, for what the nurse cannot find in the Dispensary supply, we are anxious to have her furnished with through our friends who kindly send to us. Only the recording angel knows of the tender words of loving sympathy and helpfulness that are spoken as the deaconess goes on her errands of mercy. We will surely pray that God may richly bless her labors of love. And will not those of our readers who have or can make little garments help to answer their own prayers by giving her these practical aids as well?

#### Home Notes

—We sincerely hope that the kind friends who send clothing, fruit, flowers, money, etc., to the work in Boston do not think we fail to appreciate their gifts because we do not, like our sisters in the Fall River and Providence Homes, acknowledge in these columns receipt of donations. When the source of the gift is known, a personal letter of thanks is always sent, and as the work here is threefold, the space for reference to it is always limited.

—Since our last issue we have been highly privileged to have with us our beloved Isabella Thoburn, who, in the first weeks of the life of our Home in the fall of 1889, "mothered" our wee family of two until the present superintendent could come from the work in Chicago. Mrs. Alderman and Miss Butler dined with Miss Thoburn at the Home while the latter was with us, and it was a marvelous inspiration to have such a trio lead us in the deeper realization of the wonderful progress that the work of Christ has made in India (as well as in the growth of our little part of His blessed work here). While rejoicing in the enlargement from one house to three, Miss Thoburn easily recognized our need of a better hospital, and bade us pray in faith, believing.

—We also enjoyed much a little visit from Miss Frey, who has been associated, in her work in Seoul, Korea, with "our own" Josephine Paine.

—One Sunday evening recently a caller came to the Home with a message from a deaconess to the effect that a little child had just been taken away, and she would remain over night with the stricken family. As the caller was leaving, the deaconess who had answered the bell said that she was glad Miss — could be a comfort to the mother, and immediately came the response: "Oh, she has been a comfort to a good many even in the little time she has been with us" (2 Cor. 1: 3, 4).

—A kind friend whose home is in a country village about a score of miles from this city, expressed to one of the deaconesses a desire to take a little girl from one of the crowded tenement houses and give her a home during the summer months. The deaconess was delighted with the proposal, and promised to send her a poor child who was suffering for just such a home. The difficulty was, to select one from among so many. She decided, however, and proceeded forthwith to the home of the child. The plan was hailed with joy by the mother, and the delight of the child knew no bounds. Arrangements were made to send her in care of the pastor of the friend who was to care for her. Once in a while, as in this case, the minister works under the direction of the deaconess. He did it very cheerfully, however. As the child was about to leave her mother to go with the deaconess to the station she suddenly exclaimed, "Oh, I must pray before I go!" and she dropped on her knees by her mother's side and prayed in these words: "Dear Father, Son and Holy Ghost, please bless Miss —," naming the deaconess. Then she ran gayly off with her guardian. She was disappointed when she found that Miss — was not going to accompany her to the country, but was easily pacified when told that a kind gentleman would take care of her on the way. When met at the station by the minister, the little four-year-old looked up into his face with loving confidence, slipped her tiny hand into his, and asked, "Be you going to take good care of me, man?" If the child had needed further assurance of faith she would have received it in the benign smile and hearty response of the minister. During illness which came to the little one she has had a mother's unremitting care, and if the giving of "a cup of cold water to one of these little ones" brings a rich and present reward, surely in this case the reward will be "more abundant."

#### The Training School

Applications are still coming in, and we would advise young women who are thinking of entering this fall to apply at once, as

it is very desirable that we know as soon as possible for how large a family we are to provide.

### Fall River Deaconess Home

825 Second Street, Fall River, Mass.

#### Home Notes

—The first public board meeting of the Fall River Deaconess Home was held in the Home, June 28. In spite of the very inclement weather many friends of the work assembled to listen to the various reports given by the board of managers at the close of the fifth year of its work. The reports showed that much had been undertaken and much accomplished.

After the reports of the work and the necessary business of the meeting, Mrs. Benson, former superintendent of the San Francisco Home, gave an address on "Deaconess Work as I Have Seen It from East to West." All were made to feel that the movement is a progressive and rapidly growing one, and that each Home has blessings peculiar to itself.

Rev. A. J. Coultas, of Providence, was then introduced and gave a brief history of the foundation of the Home. He told of his happy association with Mr. Flint in its founding, and the hearts of all were stirred as he related how Mr. Flint first said he wished there might be a Deaconess Home in Fall River, and then helped to effect that wish by transferring shares to the value of \$10,000 as a permanent endowment fund for such a Home. Mr. Coultas also gave some food for thought to the deaconesses. Among other things he said the deaconess work was not easy, but, he added, "Any person who seeks an easy place is worthy of none."

The one thought of the evening that brought regret was the fact that the work of Miss Mary Adams, who had so faithfully served the Home as superintendent during the five years, was brought to a close at this time. A series of resolutions appreciative of her faithful and efficient services were read by Rev. S. O. Benton, D. D., and unanimously approved.

—The Deaconess Cottage at Cottage City is full, and engagements are made up to the middle of August. Many who need rest and fresh air, and who could not otherwise get it, find it at the cottage.

—Our hearts were made to rejoice by a most generous donation of supplies from our church at Edgartown toward the support of the fresh-air work carried on there. Surely, if they look to the fulfillment of the promise, "With what measure ye mete it shall be measured to you again," they expect good measure.

—It is gratifying to note that our friends are mindful of us and our needs, even through the warm summer months. Flowers, fresh vegetables, and bundles of clothing have come uninterruptedly. The North Dighton Epworth and Junior Leagues have brought flowers fresh and beautiful many times. Last Saturday morning the deaconess answered the door-bell and found a bright-faced boy at the door with flowers all around him. There were "bushels" of them! On inquiry, she found he was the vice-president of the Junior League from North Dighton. The flowers were all arranged in bunches and tied ready for distribution. We wish he might have been here a little later in the day and looked at the forty children marching out from the sewing-school, each with a bunch of lilies. Then a teacher from the sewing-school took a large basket of them to the hospital, where they brought comfort and cheer to the suffering. A deaconess carried another large basket to the Seaside Home, where children and nurses alike enjoyed them. Some were kept in the Home to

shed their beauty and fragrance there. Come again, Juniors!

—We also acknowledge donations of money for fresh-air work: A friend in Fall River, \$10; Provincetown, \$5; Edgartown, \$2; Rev. A. H. Herrick, Chicopee Falls, \$1.

—The sewing-school, organized and superintended by Miss Lillian Lewis, has grown in five weeks from 6 children to 48. A room in the barn on the lot with the Home has been fitted up, and four teachers meet the children every week. We hope to further the industrial work by organizing a cooking school and a continuance of the work in kitchen garden. Our purpose is to fit these little girls for home-makers. It is easier to teach the right than to replace wrong teaching in later years. Formation is better than reformation.

### Providence Deaconess Home

85 Harrison St., Providence, R. I.

#### Home Notes

—Many thanks for the beautiful flowers that have come in the past month from Hazardville, Conn., Mansfield, Mass., and Kingston, R. I. They are always most welcome, and we trust our friends will continue to send them as long as they last. The Adams Express Co. carry them free to our Home.

—Two of our workers have returned after six weeks of delightful visiting among their relatives and friends in the West. Miss Clara Bennett, who has been in our Home for a year past, has accepted the position of musical instructor in the Chicago Training School, and will not return to us. Mrs. N. C. Radford, a valuable and experienced worker, from Chicago, will be added to our Home and family Sept. 1, to take up the work of "Travelers' Aid" at our station.

#### FRESH AIR WORK.

—Probably during these beautiful summer days, with their bright sunshine, birds and flowers, our thoughts are often upon the many blessings God gives us, and we ask Him to show us some work to do for Him and a chance to put some joy and brightness into other lives. The deaconess finds many places where there is an opportunity to help answer this desire and prayer; places where, if some one would only open their home and share their blessings, it would mean not only pleasure, but health and often life itself to some tired or sick one. In a home where one of the deaconesses visits is a mother, tired, sick, and often discouraged in the struggle to care for and educate her four boys. The father died across the sea, and the mother brought her little family to this country thinking it would be easier to educate and train them up here, and they would have more opportunities to earn a livelihood. No one outside the family, except the deaconess, knows how hard but bravely the mother and oldest son have toiled. But it has been too hard for her, and now she is breaking down. She has an opportunity to go into the country for two weeks, if places could be found for the two younger boys, eight and ten years old. These boys have never been out of the city, and the change would do them a great deal of good, and mean new strength and courage for the mother. Will not some kind friends open their homes to these boys for two weeks? Also to other children in our city who rarely see the fields, and know nothing of pure country air and scenes? Write to the superintendent of the Home.

#### NOTES FROM TRAVELERS' AID.

—It is not often that deaconesses are "tipped." They do not expect it, so the "Travelers' Aid" was somewhat surprised when, after seeing an old lady safely on the

right train, and so relieving the anxiety of her mind, she was offered a dime for her services. Again, the same day, after seeing a woman with her three children across the city to the boat, she was offered some compensation for her trouble. The world at large still seems to think that all gifts and service must be bought.

—"You too much trouble for me," were the words laboriously uttered by a little Italian woman who was being taken among friends when she failed to find her husband at the station to meet her and the baby. The husband thought his wife would not come on account of the rain, and failed to put in an appearance, and the little woman was truly grateful for a friend in a strange city.

—An elderly woman found herself stranded in our city for lack of fifteen cents to purchase her ticket to N—, the home of a relative. The necessary sum was made up, the ticket bought, and the woman sent on her way happy and grateful.

—A Jewish woman and child arrived in our city very early one morning, unprovided for in the way of money, food and shelter. She said her husband was coming on the freight car with their furniture, and she was waiting for him. After waiting until almost noon, they were taken to the overseer of the poor, who provided them with dinner, after which they sought temporary refuge among their own people until their home could be established.

—About 120 trains per week are met by the Travelers' Aid.

#### INCIDENT.

—One day a friend living near our Home called and asked us to visit a family living in the same house with herself. She said they were people of good habits, industrious and saving, but the husband had been out of work for some time, and they were in very destitute circumstances. A deaconess called as soon as possible and found a wife only eighteen years old, sick and discouraged, the husband desperate because unable to find work, but ready to do anything to earn a dollar. They were strangers and had no friends who could help them. All their money was gone, and the only prospect for the future was sickness and debt. They had talked the matter over, locked their door, and determined to die together rather than ask strangers for aid. They had been in this condition for two days, when the neighbor, missing them in the hall, and not hearing their voices, went to the door and insisted on being admitted and knowing their trouble. In a short time their needs were supplied, and after a few weeks work was found for the man. In about six weeks a little baby boy came into the home. The deaconess went each morning and cared for the baby and did the housework, getting dinner for the husband; and during the afternoons a kind neighbor looked after the mother and baby until they were well. The man has hardly missed a day's work since that time, and their home is as neat and happy as any in our city.

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## OUR BOOK TABLE

**History of Methodist Reform.** Synoptical of General Methodism, 1703 to 1898, with Special and Comprehensive Reference to its most Rallient Exhibitor in the History of the Methodist Protestant Church, by Edward J. Drinkhouse, M. D., D. D. Board of Publication of the Methodist Protestant Church: Baltimore. Two Vols. Price, \$5.

We are strongly reminded, as we look through these bulky octavos (1,360 pages), of the well-known lines of Tennyson in "The Passing of Arthur,"—

"So all day long the noise of battle rolled  
Among the mountains by the winter sea."

he chief men who figured in these conflicts were somewhat mountainous, the sea of contention whose billows raged so fiercely was decidedly wintry, and the battle voices make tumultuous noise throughout this long century day. Is there any occasion for renewing the conflict? No. But we are glad this history has been written. It is well to see and hear both sides. Stevens, Buckley, and the other able writers who have championed Episcopal Methodism, have not presented the case—could not be expected to, in the nature of things—in the light in which it appears to the supporters of non-episcopal Methodism. It was time that the history should be rewritten from the standpoint occupied by the latter. No one can be in possession of all the facts, or be in a position to properly understand the full history of Methodism, who does not read the volumes of Dr. Drinkhouse, whose occupancy of the editorship of the *Methodist Protestant* for eighteen years, whose extensive historical studies for fifty years, and whose leisure for the last seven years, have amply fitted him for the task essayed. He claims to have uncovered a great many facts hitherto suppressed, mislaid, or wrongly construed, and he certainly throws a different light on many transactions of General Conferences, Bishops, and others, from that in which we have been commonly taught to regard them.

The first volume is wholly occupied with a review of Methodist history in England and America down to 1820, showing how it looks to one who objects in toto to the autocratic and despotic rule of Wesley, Coke, Asbury, Soule, and the others who stood firmly with them in successful resistance to all attempts to give the laity some share in the government, or even modify in the interests of the rank and file of the ministry the dominancy of the Bishops. The second volume continues this sketch of American Methodism down to the complete formation of the seceders into a new church in 1830, and then follows mainly the line of their development, with frequent side glances at the struggles for emancipation on the part of the laity who still remained with the Methodist Episcopal Church. It is very refreshing reading at many points. There can be no question that some of those who in all good conscience felt that they were standing for fundamental rights were very harshly treated by those ecclesiastical leaders who resented any resistance to their authority. There were grave faults on the side of the majority as well as on the side of the minority.

It is a propitious time to bring out this history, when so much of the long contention of the reformers has been at last granted, when equal lay representation has been obtained, and when the trend of the times is so strong in this direction. It may, of course, be said, and probably with good reason, that they who contended so violently for these things seventy-eight or a hundred years ago were premature in their demands and wrong in their methods, and that the church would have been injured rather than benefited by their success at that time; that what has now come about peacefully by degrees because Providence manifestly points to it, could not have been granted a generation

or two ago without more loss than gain. The same thing is happening to British Wesleyanism as to American Methodism. What convulsed the denomination in other days and was deemed rankest treason, now steps on to the platform with honor and almost absolute unanimity. There will undoubtedly be still further progress in "Methodist reform," and it will seem to some to come far too slowly. We need not be surprised that large bodies are conservative, hard to move, reluctant to jeopardize great interests and alter long-proved plans. It would not be well to have them otherwise. And while they do a good work who, by their clamors and revolts, call attention to abuses and oppressions, and there is still need for brave men of independent mind, at cost to themselves, to fill this rôle, they also do a good work who, in response to their different temperament, stand by the old and insist that it shall not be departed from except after clearest proof that its day is done.

Dr. Drinkhouse, while of course a partisan and saying some severe things about those who were so severe in their dealings with his fellow-laborers, writes, on the whole, in a good spirit and has a good style. We do not think, however, that he is at all successful in his efforts to show that Methodist Protestantism or non-episcopal Methodism generally has prospered as decidedly as Episcopal Methodism. The facts are the other way, and seem to us a very strong evidence that the fathers of the Methodist Episcopal Church, while exceedingly human in some of their tactics and not without grave faults, did on the whole conform to the leadings of Providence and were justified in their course. Of the six million Methodist communicants in this country today (including the Evangelical Association among Methodists) the Methodist Protestants, after close upon seventy years of effort, have only 183,585, and all the ten non-episcopal bodies of Methodists have only 265,841. One quarter of a million against five and three-quarters! This single fact speaks volumes, and we know of no considerations that can be brought forward which will essentially shake its significance. Moreover, in 1875, a quarter of a century ago, the non-episcopal Methodists numbered 147,902 out of a total of Methodists in the United States of 3,173,229. That is, then they were nearly one twentieth, now they are only about one-twenty-fourth.

The author of these excellent and very important volumes sees no possibility of organic union between his church and ours, notwithstanding our nearer approximation in polity, and sees little probability of a practical federation. But he pleads strongly for the latter, and we heartily join in his prayer that it may be, in the very near future, successfully brought about.

**Honey from Many Hives.** Gathered by Rev. James Mudge, D. D. New York: Eaton & Maines. Price, \$1.

This is an extraordinary book. So far as we know, there is nothing like it in the world. We shall be surprised if its great value is not speedily recognized in many

quarters. Its exceptional excellence consists in this, that it contains the cream of some forty volumes by twenty authors, these volumes in many cases having had hundreds of thousands of copies circulated, and these authors being the most famous of all in their special line. And the very things which gave this great circulation and ministered such boundless profit to millions of readers are here called out and compactly presented in 330 pages for a trifling price. It is an opportunity which has never before been afforded to obtain in convenient form the cream of the best devotional books of the ages. Many centuries and countries have been ransacked to contribute to these treasures. St. Augustine's Confessions written near the close of the fourth century is the oldest volume laid under tribute. Dean Howard Meyrick Goulburn, who died two years ago, is the latest author levied upon. And between these two come such standard religious writers as Thomas à Kempis, Jeremy Taylor, Richard Baxter, Samuel Rutherford, Archbishop Fénelon, Francis de Sales, Frederick W. Faber, Thomas C. Upham, and a dozen more equally worthy.

No one can have an idea of the wealth of blessing here contained until he carefully peruses the book. The medieval authors who contribute a considerable share of these pages were past masters in everything pertaining to spiritual growth, for they gave their entire lives to examining these matters, and the conclusions they reached have stood the test of all subsequent experience. There is nothing better than much what they produced. Much, of course, in their writings is unsuited to modern days, and hence their books as a whole cannot be unqualifiedly recommended. But Dr. Mudge has selected with careful eye just those parts which are unexceptionable and of priceless, perennial worth. He also prefaces to each chapter short, condensed introductions as to the authors in question, and has an admirable essay at the beginning on "Devotional Reading." There should be much more reading of this sort among our church members. That pastor will confer a blessing on his church who, having read the book himself, pushes it among his people. It will produce solid piety and enduring growth in grace. It will solve a hundred perplexities that puzzle the serious inquirer after the best paths. It will prove his safest, clearest counselor in matters of full salvation. No one man, however wise or saintly, could have written this book. It should have a place beside the Bible and Hymnal on the table of every devout disciple. It will become the chief closet companion of those who wish to cultivate the closest walk with God.

**The Beacon Biographies.** Edited by M. A. De Wolfe Howe. Small, Maynard & Co.: 6 Beacon St., Boston.

Five volumes of this dainty, attractive, critical, luminous and informational series are laid upon our table. It is many a day since we have examined anything more charming and gratifying. The publishers have been exceedingly happy in inaugurat-



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ing this series, and we shall be very much mistaken if they do not prove extremely popular with the reading public. The five volumes received include J. R. Lowell, by Edward B. Hale, Jr.; Daniel Webster, by Norman Hapgood; Phillips Brooks, by M. A. De Wolfe Howe; David G. Farragut, by James Barnes. We are pleased to note that the publishers announce that they intend, in time, to include the lives, in the same brief compass, of the most notable figures in American history. Among the many volumes in preparation are the following: John James Audubon, by John Burroughs; Edwin Booth, by Charles Townsend Copeland; John Brown, by Joseph Edgar Chamberlin; Aaron Burr, by Henry Caldes Merwin; James Fenimore Cooper, by W. B. Shubrick Clymer; Nathaniel Hawthorne, by Mrs. James T. Fields; Benjamin Franklin, by Lindsey Swift. When completed, it is hoped that the series will give, in the form of a collection of biographies at once readable, practical and convenient, a vivid and comprehensive survey of all the important aspects of American life and thought. The price of each volume is 75 cents.

### Magazines

—The *Contemporary Review* for July contains twelve papers of peculiar and pertinent interest, several of which could be easily expanded into important volumes on current topics. Among these we note: "Puritanism and English Literature," by Prof. Dowden; "The Present Phase of the Temperance Question," by Canon Hicks; "Lamb and Keats," by Frederic Harrison. The pros and cons of the Catholic University question are presented in two able articles. "The Cancer Problem" is discussed by Woods Hutchinson, M. D.; and there is a paper upon "The Independence of Cuba." (Leonard Scott Publication Society: New York.)

—The *Coming Age* for August makes its leading paper an interview with James A. Herne — "Forty Years before the Footlights." Nina K. Darlington presents comprehensively the subject of a "Kindergarten Music Building." Edward Everett Hale, who knows the history of Boston as does no one else and can illuminate it as no one else can, has a paper on "The Boston of 1828 and the Boston of Today." Rev. J. H. Garrison tells "Way I Am a Disciple" (of Christ). There are several other valuable contributions. (Coming Age Co.: Boston.)

—Particularly informational and suggestive is the August number of *Appleton's Popular Science Monthly*. "Public Charity and Private Vigilance," by Prof. F. H. Giddings, is a wise and practical putting of questions with which one must daily deal. We cannot accept the very radical inferences of Appleton Morgan on "Recent Legislation against the Drink Evil," but his contribution challenges many accepted positions which must needs be re-examined. "Race Questions in the Philippine Islands" is pertinent and comprehensive. "Mental Fatigue," by Prof. M. V. O'Shea, especially as relating to school children, is important. (D. Appleton & Company: New York.)

—There are three notable papers in the *Homiletic Review* for August: "Three Ways of Studying a Biblical Narrative," by Willie J. Beecher, D. D.; "'Back to Christ' through Paul," by Prof. William C. Wilkinson, D. D.; and "The Decline of the Pew," by Prof. T. W. Hunt. There is much else in important sermonic material and suggestions. (Funk & Wagnalls Company: New York.)

—The editor of *Scribner's* for August characterizes it fittingly as the "fiction number," but it might with equal propriety

be termed an art number. The illustrations, which are profuse, are very fine. In "The Play's the Thing" we note a group of colored illustrations that are extremely well done. There are contributions by Richard Harding Davis, Henry Van Dyke, and Thomas Nelson Page, with "The Trail of the Sandhill Stag," by E. S. Thompson, illustrated by himself, and "Japanese Flower Arrangement," with illustrations from the paintings of the author. Senator Hoar continues his articles on Daniel Webster. (Charles Scribner's Sons: New York.)

—The *Magazine of Art* for July presents as a frontispiece a beautiful color reproduction from the drawing by Mrs. Allingham. R. W. S., entitled "The Cottage Door." Alfred Lys Baldry describes "The Work of Mrs. Allingham" in a paper illustrated with her portrait and five reproductions from her work. "Elihu Vedder and his Exhibition" is treated in an interesting way by Ernest Radford, with four illustrations. Under "The Art Movement" we find three topics: "The Evolution of the Medallist's Art in France," "Mr. Rupert Bunny's Oil Drawings," "The Beauty of the Silversmith's Art." Under the general topic of "Current Art," the editor gives a paper upon "The Royal Academy and the New Gallery," accompanied by six illustrations. (Cassell & Company, Limited: 7 and 9 West 15th St., New York.)

### Literary Notes

—Mr. Laurence Hutton is spending the summer in Oxford, England, and will write about the "Literary Landmarks" of that ancient town.

—Mr. Kipling's "Jungle Book" has been translated into very good French and recently published in Paris.

—Crockett's story, "Kit Kennedy, Country Boy," which has been running serially in *Harper's Bazar*, will appear in the autumn, as will also Joan Oliver Hobbes' "Robert Orange," which is a sequel to her "The School for Saints."

—Mr. Jerome K. Jerome has returned from his trip to Germany, and has been commissioned to write a series of six short stories for syndicate publication in this country.

—The death occurred at Geneva recently of Landon's son and heir, Mr. Walter Savage Landon, who was born in 1822. Another son, Mr. Charles Landon, who resides at Florence, succeeds to the family estates. Mr. Charles Landon is the father of the traveler, Mr. A. H. Savage Landon.

—It must be with mingled emotions, says the *Living Age*, that the reading public learns that Victor Hugo's literary executor is editing a volume containing the poet's love-letters, which were written out in little notes and slipped into the hand of his betrothed during visits when the lovers had no opportunity of private speech.

—An incident happened the other day in a book shop which ought to please Miss Eliza Orne White. Some one asked for "A Browning Courtship" — a book of amusing short stories published over a year ago — and to the inquiring customer was handed a copy of "The Letters of Robert Browning and Elizabeth Barrett Barrett." However, the salesman wasn't so far wrong, after all. — *Bookman*.

—At least two of Paul Laurence Dunbar's poems have been set to music and publicly rendered: "A Coon Song," by S. Cole-ridge Taylor, sung by Blapham at his last recital in New York in April, and "The Deserted Plantation," by Walter Damrosch, which was given as one of the numbers on the program of Damrosch's compositions recently given at the Waldorf-Astoria.

—*Current Literature* says: "It is not generally known that 'E. and H. Heron,' joint authors of some very stirring and interesting tales, are mother and son, and are identical with K. and Hesketh Prichard, whose names appear on the title page of a novel, 'A Modern Mercenary,' just published by Smith, Elder & Co."

—A new volume of special interest, which Houghton, Mifflin & Co. will publish in the autumn, is to be called "Contemporaries." In this Col. Higginson brings together from periodicals separate papers on men and women well known both to him and the world at large. What with this volume, Mrs. Howe's "Reminiscences," and Dr. Hale's "James Russell Lowell and his Friends," the rising generation will have scant excuse for ignorance about the striking personalities of the generation to which Colonel Higginson and his contemporaries narrowly escaped belonging. — *Book Buyer*.

—The appointment of Prof. William James of Harvard as Gifford Lecturer at the University of Edinburgh is bringing forth considerable praise from the London literary and educational journals. Prof. James will deliver his first course of lectures in January. As may be recalled, he is the brother of Henry James, the novelist, or, in other words, to repeat a particularly pointed phrase of comparison, "he is the psychologist who writes like a novelist, and not the novelist who writes like a psychologist." — *N. Y. Times*.

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## SOUTHERN CALIFORNIA LETTER

"ST. ANGELOS."

NEITHER the editor nor publisher can guess where I saw a copy of the HERALD recently. Should the attempt be made, both would have to "give it up." It was the Fourth of July. The celebration in Los Angeles included public exercises in the forenoon at Hazard's pavilion, and in the afternoon at four of the public parks. The speakers at Hollenbeck Park included Rev. E. J. Inwood of Boyle Heights M. E. Church, and so "St. Angelos" found his way to that delightful spot; and as he sat on the platform, and the band was playing, Mr. Inwood said, "See! that man has a copy of ZION'S HERALD;" and on looking it was discovered that one of the musicians had a copy of the HERALD on the music holder under the music. It was an unusual place, but revealed the fact that the HERALD is read on the Pacific Coast; and since there was no need to have the paper on the rack under the music, it suggested the possibility that the paper had been brought along by the musician to read between times — a plan which "St. Angelos" himself adopts, and is glad to recommend. It is the next thing to having a number of friends present with one; and, in the case of the HERALD, the friends are of the choicest quality.

Los Angeles has been honored by the presence the past week of the members of the National Educational Association, who have held the most successful convention thus far in the history of the Association. The memberships sold and the attendance has never been exceeded, nor reached even, and all were loud in their praise of the hospitality extended. And well they might be. Over \$16,000 was raised with which to provide for the entertainment of the guests. The trains were met forty to sixty miles away by flowers and fruit committees, who distributed lavishly; fruits and fruit drinks were also provided each day for all who came, at the different State headquarters; an orange orchard was purchased, or the fruit on the trees, to which excursions were made day by day, where all who chose could enjoy the novel experience of picking oranges from the trees, and receptions and entertainments galore were extended to all. Important topics were discussed by speakers of national reputation in the presence of great audiences; vocal and instrumental music of a high order was furnished by local celebrities, which was much enjoyed and highly complimented by the visitors. An educational exhibit, embracing work of pupils from different parts of the State, attracted much atten-

tion and elicited unstinted praise; also the work of Indian pupils in some of the government schools was on exhibition.

A large number of Indian Government school workers were present, and remained for a special discussion of questions relating to the best interests of these schools. At the head of this Indian School of Methods is Miss Estelle Reel, national superintendent of Indian Schools, assisted by Major R. H. Pratt, founder and superintendent of the Carlisle School.

Added interest has been given to the occasion by the presence of a boys' band, and a mandolin club of girls from the Perris Indian School in this State. Their playing has given great pleasure, and the refusal of the boys to accept either cigars or cigarettes, proffered by the proprietor of the leading hotel here at the close of one of their performances in the lobby of the hotel, gave immense delight to their teachers and friends.

The various cities and places of resort have been and are being visited by the tourists. The weather has been of the best, and the thousands from the East and middle West who have seen this goodly land are sure to carry back a good report.

"Open your Bibles to Numbers, 6th chapter, 24th, 25th, and 26th verses, and keep them open, please." Such were the opening words of Rev. Charles Inwood, of the Irish Wesleyan Conference, who preached in his brother's church (Boyle Heights), Sunday, July 16. The sermon was on "The Vow of the Nazirites," and was an urgent plea for entire separation to the service of God. Mr. Inwood is connected with the Keswick movement, and has been given three years by his Conference in which to labor in a worldwide field, for the purpose of inciting to the higher spiritual life. He has spent the last eight or nine months in China, where he has visited most of the mission fields of the evangelical churches. He gives high praise to our Methodist Episcopal missionaries, and is enthusiastic over the (to him) unlooked-for, marvelous success of their work; he is careful to make special mention of the Woman's Foreign Missionary workers, who are devoted and successful toilers. Mr. Inwood will probably spend the next year in India, and will then return to pastoral work in his Conference. He is and has been accompanied by his wife.

First Church, Rev. Dr. Cantine, pastor, is building a large and commodious house of worship, which will probably be superior to any other Methodist church on the coast.

The location is excellent, cornering on Sixth and Hill Streets, and facing Central Park.

West Lake Church, successor to Simpson Tabernacle, has plans secured for a new church on the corner of Burlington and Eighth Streets. Rev. E. A. Healy is the present pastor. The field selected is of great importance, being one of the finest and most growing residence section of the city.

The Chautauqua Assembly is in successful session at Long Beach. Frank Beard, Dr. O. M. Coburn, John DeWitt Miller, and Sam Jones are among the attractions, and the attendance to this date is most gratifying, as the program is satisfying.

Rev. Dr. Matthew, of the *California Christian Advocate*, was a recent visitor to the city and preacher on a Sunday night in First Church. He belongs to this Conference, and is "at home" here.

Another welcome visitor was Rev. Dr. E. S. Tipple, of St. James' Church, Madison Ave., New York city, who preached a brilliant sermon at First Church last Sunday night. He and his wife are the guests of an official of the Southern Pacific. Their itinerary includes the Yosemite, which they have already visited, also Alaska and the Yellowstone.

I must write a note of a sad refrain. On the Monday morning following Children's Day, Charlie Inwood, son of Rev. A. Inwood, of San Bernardino, who is a brother the two Inwoods already alluded to, fell from a watering wagon, and was almost instantly killed. He was ten years old, and unusually bright. Only the grace of God can sustain in such trials.

The death of Bishop Newman is keenly felt on this coast, where he was held in high esteem. Though he was our resident Bishop, he had not been much with us, but his influence here as well as elsewhere was wide and far-reaching.

Los Angeles, Cal.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.



**PARKER'S HAIR BALM**  
 Cleanses and beautifies the hair.  
 Promotes a luxuriant growth.  
 Never Fails to Restore Gray Hair to its Youthful Color.  
 Cures scalp diseases & hair falling.  
 50c. and \$1.00 at Druggists.

**PISO'S CURE FOR**  
**CONSUMPTION**  
 CURES WHERE ALL ELSE FAILS.  
 Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

### A Notable Dedication

New Bedford, formerly famous as the home port of whale ships, has become the second cotton manufacturing city in the United States. Fewer sailors now wander along its wharves, and the old aristocratic quarter of the residences of ship-owners and Quaker merchants is flanked on either hand by miles of mills and mill tenements, in which dwell people out of well-nigh "every nation under heaven." Of the sixty thousand population of the city, some seven thousand are Portuguese—not from Portugal, but from the Azores and Cape de Verde Islands.

Though Roman Catholic by profession, these people are quite accessible to Protestant preaching. In May, 1890, mission work was begun by Rev. J. I. Bartholomew, then pastor of Allen St. Methodist Episcopal Church. Services were held at the home of Mrs. Mary Fernandes and later in a vacant store, which was sometimes stoned during church time. The following November six Portuguese were received on probation in Allen St. Church. In June, 1891, Presiding Elder Walter Ela organized the First Portuguese Methodist Episcopal Church—the first in the world—with eleven members and eight probationers. The Missionary Society has since made annual grants, excepting in one year when New Bedford Methodists supplied the funds. Services have been held since 1892 in a hired dwelling house, with Revs. Joseph I. Almeida, George B. Nind and Antonio Ribeiro in succession as pastors. For several months, when no missionary was available, Mr. Victor J. Sequeira, the class-leader, had charge. To him and several other Portuguese much credit is due for the success of the work thus far. The preachers have gone to surrounding towns also, as far as Truro and Provincetown.

During the past year Rev. G. B. Nind has again been the pastor, and by his patient, self-effacing

Conference Home Missions, made up about \$2,000 more. A lot was purchased on the corner of Dartmouth and Rivet Sts., and on Feb. 22 of this year, after appropriate exercises in Allen St. Church, Bishop Mallieu laid the corner-stone of the new church.

The dedicatory services extended over July 11



REV. G. B. NIND.

to 16. A farewell service in the old Acushnet Avenue mission rooms, Tuesday, July 11, was led by Mr. Sequeira, who, with several co-laborers of his own countrymen, reviewed nine years of prayer and toil, of alternating hopes and fears. The next evening, Messrs. Ribeiro and Nind conducted an evangelistic service at the

E. Home, the deaconess now working for the mission, held a children's service.

Sunday began with the sacraments of baptism and the Lord's Supper in the new church at 8:30 A. M., administered by Rev. Mr. Dickie, followed by a love-feast in charge of Mrs. Mary C. Nind. At 10:30 the Methodists of the city assembled for a union service in the County St. Church. A union choir furnished excellent music, and Bishop Goodsell preached an affecting and appropriate sermon from 2 Sam. 24: 24: "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." Before the sermon hearts as well as pockets were lighter when Presiding Elder Everett had made a successful appeal for \$1,300 to clear remaining indebtedness, promising first to raise \$500 of the amount himself. In the evening, at the new church, after addresses in Portuguese by Revs. F. C. B. Silva of the Baptist Mission, Dickie, Nind and Ribeiro, Bishop Goodsell formally dedicated the building. So came to glad culmination the work of patient years of sacrifice as great as on a foreign mission field.

The edifice is neat and commodious. The auditorium, 45 x 27 feet, and the two classrooms, each 21 x 14, can be thrown into one by folding doors. Portable folding chairs are provided for the auditorium. The total seating capacity is about three hundred. The windows are of tinted cathedral glass, and the gas fixtures, furnace, plumbing and ventilation accord with latest models. The total cost is \$4,600. The property is held by a board of trustees from the several churches of the city, including the Portuguese.

Rev. Antonio Ribeiro is now missionary in charge, and there are 67 probationers and 24 full members. With a continuance of the Divine blessing, missionary appropriations to this field will be fruitful seed. [The electors which accompany this article are kindly loaned by the *Evening Standard* of New Bedford.]

— The church is an impregnable fortress like Gibraltar, armed and provisioned. Assaults from without are almost harmless. But if the garrison itself be corrupted, and traitors are among the defenders, then there is danger. — *Peloubet*.



FIRST PORTUGUESE METHODIST EPISCOPAL CHURCH, NEW BEDFORD.

labors, with the direction and industrious co-operation of Presiding Elder T. J. Everett, the counsel of the New Bedford City Evangelization Union, and the help of friends, the enterprise has been carefully matured. The first \$110 for a building fund was secured during Mr. Nind's first pastorate, mostly from the Portuguese themselves. Life was put into the project by a gift of \$1,000 obtained by Mr. Everett from an anonymous non-resident Methodist. Subscriptions from other friends in and out of New Bedford, and appropriations from the Board of

City Mission Chapel, generously made available. Thursday evening, a mass meeting was held in Pleasant St. Church, Robert F. Raymond, Esq., presiding. The principal speakers were Mrs. Mary C. Nind, mother of the missionary, Rev. W. T. Holmes, of Central Congregational Church, Providence, and Rev. J. I. Bartholomew. The first service in the new church occurred on Friday, led by Revs. G. B. Nind, Antonio Ribeiro, and Michael Dickie, the last a missionary of the Methodist Episcopal Church, South, in Brazil. On Saturday, Miss Caroline

### A True Brain

#### Can be Built by the Right Materials

The statement is made and is susceptible of proof that brains are built somewhat as a wall or house is built of certain defined and well understood things.

Wood may be the principal and largest article in a house, but it cannot be formed into a house without the nails, bolts or screws to hold it in shape.

We know that albumen is the bulkiest thing used by Nature in building a human brain; but albumen alone does not make a brain. It requires the small particles of Phosphate of Potash (like the nails in the house) to form the albumen into what is known as gray matter in brain and nerve tissue.

The albumen exists in large quantities in a variety of food.

The Phosphate of Potash is found in its truest form in certain parts of field grains. When a man shows brain fog, or a woman shows nervous symptoms, it is prima facie evidence that the Phosphate of Potash is used up faster than the food supplies it. Therefore either quit the worrying work or get food strong in the natural Phosphate of Potash, to more quickly and surely replace the daily loss.

That is the especial errand of the famous food, Grape-Nuts.

Good sturdy nerves and a healthy, active, tireless brain will make a man rich where he is sure to fail when the brain is unable to carry out the behests of the mind.

Remember that Phosphate of Potash as a drug will not do, for Nature takes kindly only to such body builders when presented in food as prepared in Dame Nature's own laboratory.

Grape-Nuts are to be found in all first-class groceries, and once tried the delicious flavor will never be forgotten, while the feeling of increased strength and vigor of brain and nerves will tell its own tale.

## THE CONFERENCES

## MAINE CONFERENCE

## Portland District

**Bowery Beach.**—The Sunday-school has recently increased in attendance and interest under the new superintendent, Mrs. Rose Wheeler. A Junior League is to be organized by the pastor's wife. The pastor, Rev. J. H. Roberts, is getting all departments of church work into good shape, and the people seem disposed to help.

**Old Orchard.**—On Thursday afternoon ground was broken for the new church. Rev. Dr. L. B. Bates presided, and short addresses were made by Revs. H. A. Clifford, A. S. Ladd, B. C. Wentworth, E. C. Strout, E. M. Cousens of the Biddeford Congregational Church, Walter Russell, and the presiding elder. Music was furnished by a quartet consisting of Revs. B. C. Wentworth, J. B. Clifford, E. Gerry and E. C. Strout. Nearly three thousand dollars have been subscribed. The church is to cost at least \$5,000. Work will be commenced about October 1.

**Westbrook.**—Our veteran brother, Rev. N. D. Center, is very feeble, being barely able to move himself from his chair to his bed. He is full of faith and earnestly craves calls from his brethren. His wife read an excellent paper at the W. F. M. S. convention at Old Orchard. By an oversight her name was omitted from the report of the meeting published in ZION'S HERALD.

**Kennebunk and Saco Road.**—The Sunday-school has recently added to the library forty dollars' worth of new books. The church has received a legacy of \$1,200 from Mr. Andrew Walker, a citizen of Kennebunk. The people are pleased with their new pastor, and all lines of church work are prospering. There were three conversions on the last Sabbath evening of July.

**West Kennebunk.**—This church also receives \$1,200 from the Walker estate. The Sunday-school and congregations are on the increase. Rev. W. F. Marshall received a cordial welcome to this charge which he has served once before. Three young men have recently given themselves to the Lord's service.

**Biddeford.**—Rev. C. W. Bradlee started, Aug. 1, on his bicycle for Bangor, where he joins Rev. H. E. Foss in a trip to Quebec and Montreal. Before leaving home he addressed letters to each of his young converts, tenderly exhorting them to faithfulness in his absence. This is an example worthy of imitation by all our preachers who have any of the Lord's little ones in their care. E. O. T.

## Augusta District

**Wayne and North Leeds.**—This charge has suffered much in recent years by a large decrease in population, many of the young people having left the village to go to the cities. Our church has a zealous laborer in the pastor, Rev. W. T. Chapman, who is doing his best to strengthen the things that remain and to extend Christ's kingdom.

**Industry and Starks.**—The people here hold in high esteem their pastor, Rev. Joseph Moulton. To his duties as pastor are added those of superintendent of schools in Industry. At the visit of the presiding elder on a recent Sabbath, all the services of the day were held in the church at West's Mills. A love-feast, two preaching services with a recess of an hour between the sacrament of the Lord's Supper, and a prayer and testimony meeting, gave a full day.

**New Sharon, Farmington Falls and Mercer.**—Rev. J. S. Ryder is serving this large charge, and the people at the various points are much pleased with his service both in the pulpit and in his pastoral work. The pastor's infant son and a little girl were baptized by the presiding elder at the morning service, July 23, at New Sharon.

**Kent's Hill.**—During vacation, while the students are absent, it is very quiet here. But whether visited during the comparative quiet of the vacation season or the activity of the term time, Kent's Hill, with its bracing air, its beautiful scenery, and its genial people, is always delightful, especially to a former student there. We heard expressions of gratification on every hand because Prof. Trefethen is to continue in charge of the school. The addition to Sampson Hall is approaching completion, and with its sanitary conveniences will add much to this home

of the students. There is general regret over the resignation and departure of Mr. Norcross, who has been so successful as steward. The quarterly conference, held July 27, showed the high appreciation in which Rev. W. F. Holmes is held by the people, by voting an increase of salary.

**Wilton.**—This lively village is situated at the foot of a beautiful lake, and many views that delight the esthetic sense are presented to the beholder. Our church here is served by Rev. H. Hewitt, whose sermons receive high praise from the people.

**Livermore Falls.**—Our church here is equaled by few outside of the cities, and some of our city churches might suffer by comparison with it; even as some of our cities might suffer by comparison with this active village. After experiencing two destructive fires, the village proposes to have better protection hereafter by providing an efficient water service, for which the pipes are now being laid. Our church expresses great satisfaction with its pastor, Rev. Geo. R. Palmer, and believes what is true—that it has one of the best preachers in the Conference. CHARLES F. PARSONS.

## VERMONT CONFERENCE

## Montpelier District

**Bradford.**—At the July communion 19 were received from probation into full membership, 3 were baptized, and 1 was received by letter. Rev. A. H. Webb and wife were never more useful and popular than in this parish.

**Wilmington.**—The last business meeting of the Epworth League was held in connection with a lawn party at the home of Hon. and Mrs. O. E. Butterfield. After patriotic selections a silver set was presented by the League to Mr. and Mrs. Butterfield. Pastor Yerks is not only an excellent preacher and pastor, but also a natural artist. He has recently issued a neat little booklet giving his themes for August, the illustrations as well as the letter-press being his own work. He has been engaged to take charge of the music at the Claremont Junction Camp-meeting.

**South Royalton.**—There were 2 baptized, 6 received on probation, 2 by letter, and 3 into full membership on a recent Sunday. A hopeful

spirit pervades all. The new financial scheme inaugurated by Pastor Beeman progresses with more than expected success, and the outlook for the full budget is more hopeful than it has been for years at this time of the year.

**Montpelier.**—The average attendance at the mid-week prayer-meetings for the last seven weeks has been 65, and has been steadily increasing, the number last week being 85. That this can be true in the torrid season and in vacation time, indicates a steadily deepening spiritual interest. The Sunday morning congregations are also steadily increasing, and on a recent Sunday evening Rev. C. O. Jenkins preached to over four hundred. Rev. J. W. Hamilton, D. D., senior secretary of the Freedmen's Aid and Southern Education Society, spoke at the evening service at this place the last Sunday in July, taking the collection for his Society. Dr. Hamilton is always a welcome visitor to our Conference.

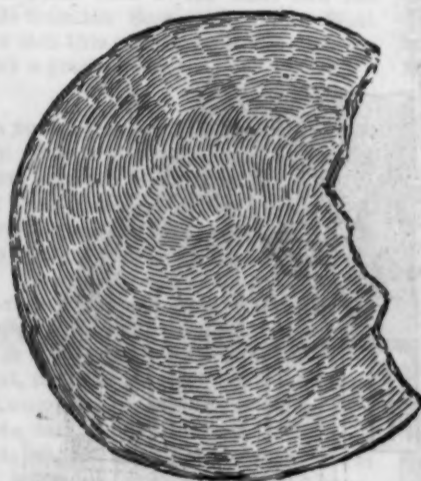
**White River Junction.**—Upwards of \$2,000 has been raised toward a new pipe organ and the enlargement of the church edifice. Pastor Hough not only circulates the paper, but also liberally contributes to the fund.

**Bethel.**—Pastor Rainey baptized 6 at the August communion, received 4 from probation and 3 by letter. Never before has the congregation been so large on a Sunday as then, and the numbers are all wily but surely increasing.

**Bellows Falls.**—The Ladies' Aid Society and Epworth League took about \$50 at a lawn party recently. The Sunday congregations are larger than a year ago this time.

**Gaysville.**—There is a mistake in the statistics of the Conference Minutes regarding the deficiency in the pastor's salary at the Gaysville and Bethel charge. It is reported as being at "Bethel Lympus," but it should be at "Gaysville." As the pastor was one of the assistants of the statistical secretary, he assumes the responsibility for the mistake and wishes it corrected. The population at Gaysville has largely decreased on account of the removal of the industries formerly located there, and the raising of the salary is very difficult.

**Epworth League.**—Mrs. C. O. Jenkins, of Montpelier, the accomplished wife of our pastor at that place, has just issued a circular as vice-president of the Literary department of the district League. This circular contains most help-



The first bite you  
take is a revelation.



The last bite you  
take gives you an  
appetite for more.

There is a peculiarity about  
**Uneeda Jinjer Wayfer.**  
The more you eat the more  
you want, but you can eat to  
your satisfaction without eat-  
ing too many. Its delicacy  
makes it appetizing; its  
goodness makes it whole-  
some. Every

**Uneeda  
Jinjer  
Wayfer**

is just right. It contains a touch of  
ginger to make it delicious; it con-  
tains the best of every thing to make  
it good. It reminds you of the old  
fashioned Ginger Snap—it's so differ-  
ent. Have them on the table; give  
them to the children; never let your  
supply run short. Sold everywhere  
in air tight, moisture proof boxes; just  
like the famous **Uneeda Biscuit.**

Made only by NATIONAL BISCUIT COMPANY,  
Proprietors of the registered  
trade mark—"Uneeda."

ful suggestions as to various methods of pursuing a systematic course of study by the Leagues during the coming fall and winter. Local vice-presidents should at once put themselves in correspondence with her.

**District Epworth League Convention.**—At the meeting of the State cabinet at Waterbury it was announced that Dr. Berry, editor of the *Epworth Herald*, had promised to spend a month in Vermont and Maine, and that, if all the district conventions could be held at nearly the same time, he would make a tour and speak at them all. This will be a most helpful feature of the conventions, and should whet the appetite of all to attend. State Supt. Atwater also announced that the services of Mrs. Annie M. Smiley had been secured for the same series of conventions, presumably to be held in October.

**Woodstock.**—Three have started in the Christian life since Conference, and four have been taken on probation. The audiences are large, and Pastor Handy is looking for another good revival this year.

**Brattleboro.**—At the last midweek prayer-meeting in July there were upwards of fifty present, with nearly twenty-five testimonies. And this in spite of summer heat and vacation exodus. According to the *Reformer* a most enjoyable occasion was had at the residence of Mr. and Mrs. W. R. Geddis, when fifteen of the aged members of the congregation were given a supper and reception. The average age of the guests was 73. Beside each place was a bouquet presented by the Epworth League and also a verse of Scripture. Pastor Lowe seems to be steadily gaining in appreciation and usefulness in his new parish.

**Theford Centre.**—Pastor Baker and wife are receiving the congratulations of their many friends on the birth of another boy. Mr. Baker has been selected by the authorities of the Woman's Foreign Missionary Society to speak for them at their anniversaries at Lyndonville and Claremont Junction. He also spoke at the Conference anniversary at the New Hampshire Conference last spring. Why should not nearly by pastors avail themselves of his services to aid in imparting missionary information and securing the missionary apportionment? His long service in India abundantly qualifies him for this work.

**Bondville.**—Pastor Carrier has held a series of revival meetings during the month of July, some of the meetings being held in the morning as well as in the evening. When it is realized that this is the busiest season of the year for the farmers, the sublime faith of this pastor may be better understood, Bondville being exclusively a farming community. Much good was done during the month, and the influence of the effort will be felt for a long time to come. The out-district Sunday-schools are being continued with good results, the week-night prayer-meetings in districts remote from the church have an attendance of from thirty to thirty-five. A Sunday-school convention for the towns of that vicinity was recently held at this place, the attendance and interest being excellent.

**Union Village.**—The contract has been let for the new parsonage, and the ground has been broken for the foundation. It is expected that it will be completed in season for Rev. Guy Lawton and family to celebrate Thanksgiving by eating their turkey in its dining-room.

**Wilder.**—Electric lights have been placed in the church edifice. A rousing reception was tendered to Pastor Fairbanks and his bride on the return from their wedding trip. Many kindly

words gladdened their hearts and many presents will brighten their home.

**South Londonderry.**—Pastor Evans of this place has just been elected president of the West River Sunday-school Association. The job for the repainting of the church has been let, and the work will be done at once.

**Mechanicsville.**—Some souls have been inquiring the way of life, and others are interested in the truth as preached by Pastor Bolster. He and his devoted wife have been diligent in pastoral visitation in this place and Cuttingsville, and their efforts are being rewarded by increasing congregations.

**Twentieth Century Movement.**—Among the able speakers secured for Twentieth Century day at the Claremont Camp-meeting are ex-Gov. W. P. Dillingham, of Waterbury, and Hon. Frank Plumley, of Northfield. There are no better speakers in New England than these men, and every Methodist in Montpelier District ought to make a special effort to be present at the session of the camp-meeting on Thursday, Aug. 24, and listen to these and other speakers. The district stewards' meeting will be held on that day. And it would be a good thing to plan to attend the whole meeting, Aug. 22-23.

**Perkinsville and Amsden.**—Since last report 8 have been received on probation, and 7 have been baptized—4 of these by immersion. The Sunday-school is doing finely, and \$15 has been raised toward a Sunday-school library on an expectation of a donation of a like amount from the Sunday School Union. Everything moves in the right direction, and it is no wonder that Pastor Charlton is encouraged.

**Wardsboro.**—The wife of Rev. A. J. Martin, our local preacher at this place, recently passed to rest. Gentle and refined in demeanor, sincere and devoted in her religious life, earnest and indefatigable in church work, kind and thoughtful in her home life, her death is a great loss to all. She leaves a husband and four children. The attendance at the Sunday-school at this place is steadily increasing.

**Pittsfield.**—Although the entire population of the town is only 465, and there is another church, there were over a hundred out at the morning and evening services at the Methodist church last Sunday, and thirty at the last mid-week meeting. Four rose for prayers at the Sunday night service, and the following Thursday night still another started for the kingdom. A conference of official members and other devoted Christians was recently held at the parsonage, and revival meetings were decided upon for the near future. It is needless to say that Rev. and Mrs. M. B. Parounagian are happy in the work and in the prospect.

RETLAW.

#### St. Johnsbury District

**Barre** has repainted its parsonage and put in some interior decorations, all to the credit of those having charge of the work. Everybody will rejoice in the improvement. Pastor Atwater takes two weeks at Northfield for school work, and one at Auburn visiting his mother. The presiding elder will have the morning service, Aug. 13.

**Irasburgh** rejoices in being able to report the directions of the Discipline carried out as to providing for the pastor's salary. All was subscribed before the first quarterly conference. A project to repaint the church is in hand, with the veteran pastor, Rev. P. N. Granger, at the head of the committee, which means success. Recent additions are reported here and increased attendance.

**Albany** thrives, is prompt in meeting ministerial claims, and raised a committee to look after finishing the basement of the church at the last conference. Substantial gains are being made here and at South Albany along all lines. A new bell will soon call to worship in the latter place.

**Danville** has already put several hundred dollars into their church, raising it and dropping the vestry floor to give a higher room, and underpinning the whole with fine granite. A new furnace will soon be set and other repairs made. This place, with Walden and other contiguous charges, will hold a camp-meeting at Joe's Pond, Aug. 6-13.

**Woodbury.**—Rev. Geo. L. Wells, of Hardwick, takes up the work here with much of his old-time vigor and courage. His ministrations seem

to be highly appreciated by the people, and cannot fail to result in lasting good.

**Concord and Victory** are gaining under the earnest labors of Pastor Knapp and his co-laborers. The field is large and not the most fertile, but reapers get wages here as elsewhere.

**St. Johnsbury.**—Pastor Hunt is in great demand for camp-meeting services. He has yielded Vermont practice and recently purchased horse and outfit for summer and winter.

**Camp-meeting.**—The promise for camp-meeting at Lyndon is good, and both Woman's Missionary Societies have advertised their speakers—Miss Mosier for the Home on Thursday, Aug. 24, and Rev. A. H. Baker for the Foreign the next day. J. O. S.

## NEW HAMPSHIRE CONFERENCE

### Concord District

**South Columbia.**—The pastor keeps busy in this field, as did his predecessor. He has four preaching places: Every Sunday morning at South Columbia church; two afternoons a month at Columbia Valley and Lemington school-houses; and on the alternate Sunday at a school-house away back on the hills. Good congregations are in attendance, and all seem to take hold well.

**Colebrook.**—The work is moving well. Congregations are large at the morning and evening services. The finances are in better condition than for years. The pastor is paid up to date within a few dollars. Beside the electric lights in the audience-room, a new platform and steps have been placed in front of the church, and all

Keep yourselves up to  
concert pitch by taking  
**BEECHAM'S PILLS**  
10 cents and 25 cents, at all drug stores.

## BOOKS

### These Are Bargains!

The following books received in advertising and similar ways we now offer for sale at the accompanying low prices. We will gladly give more particulars on request. The books will be sent at once on receipt of the price asked.

Comprehensive Commentary, sheep,	
5 vols., per set	5.00
Chamber's Information for the People,	
sheep, 2 vols.,	2.00
McClintock and Strong's Cyclopaedia,	
vols. 1, 2, 10, sheep, each	1.00
Cyclopaedia of Poetical Illustrations,	
cloth, 3 vols., retails for \$10.00,	4.00
Preachers' Homiletic Commentary,	
Exodus and Matthew, each	1.00
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are paid for. They are agitating the question of a new pulpit set—a thing greatly needed—and an altar rail. We think they will succeed in securing these. Rev. W. T. Carter is working very hard, looking after the interests of the large charge committed to him. We need a junior preacher to work the outposts, Beecher Falls and Stewartstown. If we could have the former place cared for, the latter could be looked after from Colebrook. Still, there is work enough there to keep the pastor busy all the time.

**East Columbia.**—This church has had a Sunday morning congregation that has reached 107. There is a good interest here. They have paid \$75 for the parsonage repairs, and also raised the money and purchased a new Sunday-school library. All are very hopeful.

**Groveton.**—A good interest prevails here. Steps are being taken to shingle the church, paint, and put in a furnace. A new carpet was laid two months ago. Congregations almost fill the church. The claim is well paid up, and they anticipate no trouble in securing the \$600. Rev. H. F. Quimby is very diligent in the work.

**Camp-meeting.**—The Groveton meeting opens Monday evening, August 28, with a sermon by Rev. I. C. Brown. We are anticipating a good meeting. There will be a Twentieth Century service, with Dr. O. D. Hills as speaker. The singing will be led by Rev. J. L. Felt. Let there be a grand rally!

The north country is beautiful at this season of the year. There has been rain enough to keep nature fresh and green. The variety of mountain and valley, woodland and plain, with the mountain streams and brooks and an occasional lake, adds an attractiveness that makes this a paradise for health or pleasure-seekers many of whom can be found in hotels and farm-houses away up to the Connecticut lakes. Many are traveling on their wheels, going through every section of the north. A consecrated ministry and laity ought to make this beautiful region a paradise indeed. We believe the brethren are diligently at work with this end in view.

**Haverhill.**—The officials of this church are well represented at the Weirs, so that the percentage present at the quarterly conference was very small. Rev. E. E. Reynolds and family have been two weeks in Vermont visiting friends, and later Mr. Reynolds preached once a day at the holiness camp-meeting at Hedding.

**That Collection.**—Have you taken that collection for General Conference expenses? If not, why not? Look it up, brother, right away! The folks at New York will be after you. Remember Bishop Vincent's sage remark: "There is absolutely no reason," etc.

Let every society house at Weirs and Grove-

ton have occupants for the camp-meeting season. Pastors, urge the people to come! Be there yourself, and let us have meetings of unusual power. B.

## EAST MAINE CONFERENCE

### Bucksport District

**Harrington.**—The work here is in a hopeful state. Rev. S. O. Young is active and persistent in seeking to advance the work of the church. He finds but little time for vacations. This is true of nearly all of our preachers.

**Southwest Harbor.**—Rev. F. W. Brooks begins his labors with the same energy which has characterized his work in former fields. The church needs and must have a mighty outpouring of the Holy Spirit, in order to measure up to its opportunity. Like all summer resorts, it feels the pressure of a non-religious element which crowds in upon us from abroad.

**Sullivan.**—If faithful service will win, there is no doubt as to results at this point. The pastor, Rev. F. H. Osgood, was well received and will be well supported. He believes that the doctrines preached by the fathers have lost neither their truth nor their power. The congregations are good and those who hold so-called liberal views respect the man for his faithful and fearless preaching of evangelical doctrines.

**Orland.**—Rev. A. B. Carter was well received, and has begun his work with zeal and expects favorable results. If energy and persistence will win, he is sure of success.

**Castine.**—The return of Rev. N. LaMarsh gave great pleasure to the church and people of Castine. Congregations are large and attentive. This is a promising field of labor. Like the most of our charges, it demands hard and continuous work. Several have expressed a desire to live a Christian life. Mrs. LaMarsh is an efficient and faithful helpmate to her husband in his labor. D.

## NEW ENGLAND CONFERENCE

### Boston District

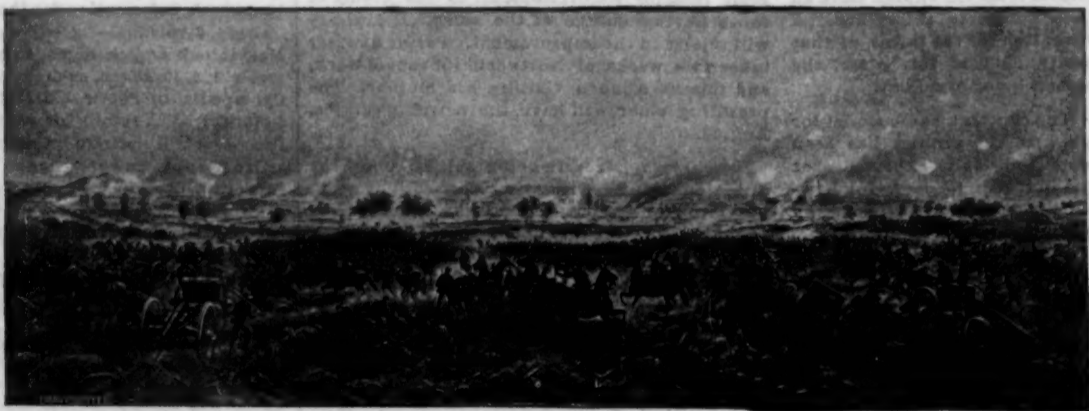
**Italian Church, Boston.**—The Italian Methodist Episcopal Church is exerting a good influence in the new headquarters at 287 Hanover St. The Epworth League is flourishing, and manifests a deepening spiritual life. Now for the first time in the League's history testimony meetings can be held. The League contributed about \$70 toward the repairs and renovation of the new hall. At the inauguration of the new flag of the society the best American flag it was possible to buy in Boston was displayed. A beautiful Italian flag was presented by Mr. Amedeo Nardini, an artist and a member of the

Epworth League, the flag being ornamented with the Italian coat-of-arms, his own handiwork. Rev. G. Conte, the pastor, writes: "We have no words with which to thank Mr. Nardini enough for the gift, and for the splendid example of self-sacrifice for the work of God that he gave to us. May he teach us that we ought to come to the Mission to give, and not to get."

**Upton.**—Several needed improvements have been made in this church. A defective foundation has been repaired, and the platform in the vestry has been lowered and enlarged so as to make room for the orchestra which assists at the Sunday evening services. An altar rail has been erected in anticipation of special services during the fall and winter, and a carpet covering the platform adds to the appearance of the vestry. A brass hanging lamp, which casts no shadow, has been put in position over the desk, and affords sufficient light for the orchestra and pastor. The pipe organ has been thoroughly repaired and tuned, and an abundant supply of the new singing book, "Songs of Redemption," adds greatly to the attractiveness of the social services. Rev. W. M. Crawford, pastor.

**People's Temple, Boston.**—At a recent quarterly conference of this church, the pastor, Rev. L. H. Dorchester, presented a plan for converting into stores that part of the chapel and classrooms which are under the parsonage. Upon investigation by committee, the plan was found feasible and was adopted. A building committee, with Geo. F. Washburn as chairman, has been appointed, and it is expected that two stores will be ready for business within a few months; one store fronting on Columbus Avenue and the other on the corner of Berkeley St. A good revenue is expected from these rentals, thereby permanently helping the finances of the church. These stores can be placed so as not to touch the church auditorium at all, and without seriously interfering with the convenience of the chapel for the social meetings. The principal change in the parsonage will be a removal of the entrance to Berkeley St. The pastor and family have gone to Cottage City for the month of August. Mr. Dorchester occupied the Tabernacle pulpit, Cottage City, on Sunday morning, Aug. 6. The pulpit supplies at People's Temple on successive Sundays during August are: Rev. J. H. Mansfield, D. D., Rev. O. E. Davis, of Lynn, Rev. C. L. Goodell, of Brooklyn, and Rev. O. C. Burgess, of Dorchester, New Brunswick.

**Personal.**—In the absence of Rev. Dr. Little of the Second Congregational Church, Dorchester, August 6, the pulpit was occupied by Rev. George H. Perkins, of Gloucester, formerly of the Warren St. Church, Roxbury. Mr. Perkins preached to a large and appreciative audience morning and evening, the subject of his morning discourse being, "The Value of the Church," and



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in the evening, "The Personality of Christ." A very pleasant incident of the day was the attendance of a large number of his former parishioners of the Warren St. Church, who gave Mr. Perkins quite an impromptu reception at the close of the morning service. W.

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## CHURCH REGISTER

### HERALD CALENDAR

#### HEDDING CHAUTAUQU ASSOCIATION:

Summer School,	July 31-Aug. 19
Biblical Institute,	Aug. 7-12
Assembly,	Aug. 12-19
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 4-14
Joe's Pond, Vt., Camp-meeting,	Aug. 6-13
Piscataquis Valley Camp-meeting,	Aug. 7-14
West Dudley Camp-meeting,	Aug. 11-20
Weirs Camp-meeting,	Aug. 14-19
Morrisville Camp-meeting,	Aug. 14-21
Empire Grove Camp-meeting,	Aug. 14-21
Strong Camp-meeting,	Aug. 14-21
Maine State Epworth League Convention at Northport Camp-ground,	Aug. 16-17
Richmond Camp-meeting, Rev. I. T. Johnson, Leader,	Aug. 18-26
Northport Camp-meeting,	Aug. 19-28
Martha's Vineyard Camp-meeting,	Aug. 20-27
Hedding Camp-meeting,	Aug. 21-28
Laurel Park Camp-meeting,	Aug. 21-28
Asbury Grove Camp-meeting,	Aug. 21-28
Willimantic Camp-meeting,	Aug. 21-28
East Livermore Camp-meeting,	Aug. 21-28
North Anson Camp-meeting,	Aug. 21-28
Lyndonville Camp-meeting,	Aug. 21-28
Claremont Junction Camp-meeting,	Aug. 22-28
Sheldon Camp-meeting,	Aug. 23-29
Groveton Camp-meeting,	Aug. 28-Sept. 1
Wills of Camp-meeting,	Aug. 28-Sept. 2

### DEATH

HODGDON - At Richmond camp-ground, July 26, Mrs. Elvina Hodgdon, aged 85 years, 11 months. Interment at Augusta.

LEWISTON DISTRICT STEWARDS' MEETING will be held on East Poland camp-ground, Thursday, Aug. 17, at 1 p. m. A. S. LADD.

NORWICH DISTRICT STEWARDS' MEETING will be held at Willimantic camp-ground, Friday, Aug. 25, at 1 p. m. Per order of the president, G. H. Bates. E. D. NEWBURY, Sec.

### A Camp-Meeting Departure

An attempt is to be made at Sterling to answer the question, "What shall we do with our camp-meeting?" and at the same time to solve the other problem as to the value of the Epworth League. At the request of the Cambridge District League the managers of the Sterling Camp-meeting have given two days, Friday and Saturday, August 18 and 19, for an Epworth League Assembly. The League recognizing as it does the social and physical side of man as well as his mental and spiritual nature, the committee of arrangements have set apart the forenoons for recreation. Baseball matches, tennis tournaments, walks through the woods, boating, etc., are planned. The afternoons will be occupied by conferences of the different department workers, for the resumé of past methods, the failures and the successes, and the discussion of new suggestions and plans. These conferences are open to all interested, but papers and addresses by specialists in their departments will be a prominent feature. The evening services will be of a more directly religious nature—praise meetings, look-up and lift-up rallies, testimonies, and sermons.

Leaguers should realize that we have passed our babyhood, and Methodism is commencing to ask that we give some tangible evidence that we are worth the effort she has expended in our rearing. This is the critical time for the League, the day when we are being weighed in the balances of the church. The question whether the League is of any practical use is being seriously considered by many a pastor and official member. We cannot appease them any longer by paper statistics or flowers of speech; we must show material proof that we

are worthy of existence. To aid in doing this the department conferences have been planned, and each Leaguer should make every effort to be present, even if in so doing he has to make some seeming sacrifice.

Pastors and laymen who feel that the League is not accomplishing all that it should, are urged to come and see whether the fault they deplore is only a mistake of their individual chapter or pertains to the whole body. Attend the conference of that department which seems to you most lacking and point out the fault. You will not be considered an old foggy meddler, but a wise and friendly mentor.

The purpose of the Assembly is not only to awaken more intelligent interest in League work, but to bring nearer the camp-meeting and the young Christian. The present generation of young people have but little conception of the great part the camp-meeting has played in the history of Methodism. Its machinery is not worn out or superseded. Give it the motive force, and it will produce the same results. This power the Epworth League possesses. Nothing is needed but to join the two to bring about that for which both were planned—the saving of souls.

The Assembly is but an experiment, whose success depends upon the attendance of members of the chapters. The feast is spread, but unfortunately the district cabinet have no means of going out and compelling guests to attend. They do, however, extend a hearty and urgent invitation to all, and feel safe in promising that the two days will bring added strength to body, mind and soul. O. W. F.

### TRIP TO NOVA SCOTIA

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Do you want a chair that fits you all over? Do you want a chair which you will find yourself constantly occupying, going back to it instinctively the first moment you are at leisure, and complaining when you find that some one has forestalled you in your favorite seat?

There is only one such chair; that is the shape known in the East as the Canton Lounger, or lounge chair. It is the nearest approach to a hammock in chair form.

Two years ago we imported a few of these chairs, and they were so instantly successful that last season we featured them strongly in our summer stock. But the prices were high.

This year we determined to effect arrangements which would enable us to sell these chairs at a popular price. We have them now as low as \$10.

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The Absorption Process is a conceded success. Scarcely a failure in sixteen years. No Knife No Caustic. No Blood. No Pain. Write

Dr. Hess, of Grand Rapids, Mich.,

for particulars and references. For cancer of the breast, if not broken out, treatment can be sent.

## OBITUARIES

Ever nearer creep the shadows of the tomb!  
Ever dearer grow the loved ones in the home,  
Till we faint would tarry longer,  
And we bind the heart ties stronger,  
Ever nearer creep the shadows of the tomb!

Low and gloomy is the narrow cell of earth!  
Light and roomy here our dwelling fair withal,  
And we build it larger, lighter,  
Make each nook and corner brighter;  
Low and gloomy is the narrow cell of earth!

Could we only see the glory just beyond!  
When, so lonely, hear the voice of one we loved!  
Give us faith, dear Lord, to travel  
In Thy footsteps, and unravel  
All the mystery, in this change from earth  
to heaven!

—GRETHER ELEANOR DE STEELE, in N. Y.  
Observer.

**Talbot.**—Hon. James R. Talbot died in East Machias, Me., April 19, 1899.

He was fourth of the seven sons of Hon. Micah Jones Talbot, one of the pioneers of Maine Methodism, and a brother of Rev. M. J. Talbot, of the New England Southern Conference. Mr. Talbot had lived eighty years on the family homestead in East Machias, where with father and brothers he had been extensively engaged in the business of lumber and ship-building. A typical New England merchant of the old school, he was widely respected and beloved. He held all the offices in the gift of his townsmen, and often represented them in both houses of the State legislature.

He was all his life a faithful attendant and supporter of both the local Congregational and Methodist churches, and the latter is especially indebted to his liberality and influence. In the last year of his life the Methodist church edifice (which was the gift of his father, forty years before) was in need of renovation. He entered heartily into the earnest and able efforts of the pastor, Rev. A. B. Carter, to this end; and by means of a generous gift from Mr. Talbot, the church was rededicated entirely free from debt. He was for many years a director of the East Machias Camp-meeting Association, and his counsels will be much missed therefrom.

He passed peacefully out of life, after years of honored usefulness, in the faith and hope of the Gospel of our Lord and Saviour.

B. J. P.

**Snow.**—Mrs. Sarah D. Snow died at Gloversville, N. Y., on the afternoon of July 21, 1899, aged 73 years. She was born in Manchester, Conn., Dec. 16, 1826, daughter of Rev. V. B. Osborn, one of the pioneers of Methodism in Rhode Island and Connecticut and founder of the first Methodist Church in Providence.

At an early age Mrs. Snow gave her heart to God at a camp-meeting at Martha's Vineyard, and shortly after joined the church of which her father was pastor at Bristol, R. I. She married Mr. W. W. Snow at the home of her sister in Northampton, N. Y., Oct. 13, 1851, and went to Providence to live. After a residence of a few years there, they moved to Broadalbin, N. Y., and thence to Gloversville in 1868. Here Mr. Snow died in 1876. Locating in Gloversville, Mrs. Snow united with the First M. E. Church, and entered most heartily into the work of the church. Nothing of interest to the general work or necessary to the upbuilding of the local church was a matter of indifference to her. She was the principal organizer of both the Woman's Home and Foreign Missionary Societies, and held the office of president of each. Through the local work she came in touch with the larger field and became especially interested in the cause of the colored people in the South.

After the death of her husband she could have spent her remaining years in ease and comfort in the home of her son; but that would not satisfy a longing to serve. By natural temperament, Christian training and consecrated life, Mrs. Snow was well fitted for the wider field and larger responsibilities to which she was called. The door of Kent Home, Greensboro, N. C., opened to this larger service, and for six years or more she was at the head of this institution. During her last illness she received many letters

from the colored girls, expressing deep gratitude to God for the help they had received from "Mother Snow," as they called her. For six months she supplied the superintendent's place in the National Training School in Washington, D. C. She returned to her home, thinking her work was done, but an urgent call came from Morristown, Tenn., and thither she went and labored for a year.

As a Christian worker and counselor Mrs. Snow was wise, winning and successful. During the past few months of declining health she maintained the Christian patience and cheerfulness that had ever characterized her, losing none of her interest in the church and the special work to which her life had been devoted.

Her home was with her son, where every comfort was abundant. She leaves this son, Newton G. Snow, and his wife, a granddaughter, Miss Bertha Snow, and one sister, Mrs. M. E. Van Ness, of Onslow, Iowa. The funeral was held from the residence, Gloversville, N. Y., conducted by her pastor, Rev. I. D. Van Valkenburg, assisted by Miss Anna Mosher of Morristown, Tenn., and Rev. W. H. Groat, of Gloversville. The interment was at Providence, R. I.

I. D. V. V.

**Gordon.**—E. S. Gordon died in Fayette, Me., in June, 1899. He was the oldest man in the Methodist Episcopal Church in that place, having celebrated his 87th birthday March 30 of this year.

Mr. and Mrs. Gordon celebrated their golden wedding twelve years ago. This was a union of great domestic happiness and religious prosperity. They had a large family consecrated to God. The writer has enjoyed a long and pleasant acquaintance with this dear family, and has known them only to love them. Religious hospitality was one of their prominent traits. Mr. Gordon has gone to wear the victor's crown. He fought life's battles well, was always interested for the church, and ready to do for the cause of Christ.

The burial services were of peculiar interest. The afflicted wife cherishes a cheerful hope of a reunion soon, she being already 80 years of age. Through the kindness of Baptist friends, the services were held in their church.

W. H. FOSTER.

**Gill.**—Mrs. Mary A. (Talbot) Gill, was born in Dorchester, Mass., Nov. 11, 1811, and died in Stoughton, Mass., June 6, 1899.

She married Jason Gill, Oct. 15, 1824. She joined the Methodist Episcopal Church about the time of her marriage. Mr. Gill, during a revival season, called on her to escort her to meeting. During the call he exhorted her to become a Christian, and she gave herself to Christ. They knelt, he prayed, and a new life was begun. They continued through life in that spirit of faith and consecration—he, strong, rugged and loyal; she, gentle, sweet, patient, and true. Six children were born to them. Four are now living. Mr. Gill became a local preacher, and served three pastorates acceptably, with special revival interest at North Tisbury, Truro and Orleans were the other two charges. Mrs. Gill shared these pastoral labors very happily, and with great grace. Mr. Gill died in peace, July 17, 1893, aged 86 years. Mrs. Gill, after having been confined to the house for four years, receiving the kindly ministrations of her children and having, also, the comforting and sustaining grace of God, has now also fallen asleep.

S. M. BEALE.

**Drake.**—Perez Drake was born in Shirley, Mass., June 10, 1810, and died in South Boston, Mass., at his son's residence, July 5, 1899, aged 89 years.

Mr. Drake was converted in the days of A. D. Merrill and John Parker, in whose ministry he delighted. He was one of the first members and builders of the beautiful Holliston church in 1832-'33, and sacrificed for its prosperity and rejoiced in its success. He took an interest in young men, and had at one time in his home several who became pastors—H. C. Dunham, J. T. Pettes, L. P. Frost and Daniel Richards, students in the Rice Seminary. One of these young men was with him as he came to life's close, and received his testimony, and attended his funeral.

Mr. Drake had a remarkable talent to care for and comfort the sick—having watched over and ministered to three hundred sick people in his day, all of whom looked on him as an angel of

kindness. His life was sometimes shadowy, but sincere, honest, with a deep gospel experience. The old gospel of John 3: 16 and 1 Peter 1: 18-19 he d him to the last and gave him joy.

D. B.

**Robinson.**—Mrs. Carrie L. Robinson, daughter of John and Eunice Jewett, and wife of Guy H. Robinson, died in Portland, Maine, June 27, 1899, aged 31 years.

Mrs. Robinson was converted in 1834, during the pastorate of the late Prof. J. M. Williams. She united with the Pine St. Church, and ever remained a faithful and loyal member of the same. She was united in marriage with Guy E. Robinson, Nov. 4, 1891. An aged father, an invalid mother, one little daughter, a most devoted husband and an only brother are left to mourn their irreparable loss. During her membership of fifteen years in Pine St. Church she has adorned her profession by a well-ordered life. She had a large and choice circle of friends. She was a chaste keeper at home, a true, affectionate wife and mother.

For weeks previous to her death her sufferings were intense, but were borne without murmuring. Funeral services were conducted, June 29, by the pastor, assisted by Rev. F. C. Rogers and Rev. W. S. Jones. The officers of Pine Cone Lodge of Odd Ladies, of which Mrs. Robinson was a member, were present and conducted the rites of their order at the close of the regular service. The high regard in which she was held by a large circle of friends was attested by the abundant floral display. She rests from her labors, and her example both in the home and the church will not be forgotten.

E. S. J. McALLISTER.

**Johnson.**—Mrs. Mary (Rowell) Johnson, widow of the late John Johnson, of Manchester, N. H., was born in Loudon, N. H., Nov. 30, 1810, and died in Lawrence, Mass., July 7, 1899. She was married April 19, 1831. Her husband preceded her to their heavenly home just eleven years, she dying the same month, day, and hour that he died eleven years before.

Mrs. Johnson united with the First Methodist Episcopal Church in Manchester at the age of sixteen years, and was a member of the same church at the time of her death. She had taken Zion's Herald more than sixty years, always anxiously watching for its weekly visits, sometimes reading it over several times. She was a great reader, but loved most of all her Bible, which she read through several times a year. She never wanted to read anything but good books, saying her time was too precious to waste. She was the mother of six children, five of whom survive her. Her youngest son and daughter came all the way from Southern Pines, North Carolina, to attend the funeral.

Before the infirmities of age came upon her she was often found at the bedside of the sick and suffering, ever ready to minister to their wants. Her life was one of self-denial and she always seemed happiest when doing most for others. Here was a long life-work well done, and now she has that for which she for years has longed, all she had sought on earth is found—the rest of God, the blessed home on high, with no more toll, sorrow, or crying. Then why should we be sad? Father and mother and brother are singing the songs of the redeemed.

The funeral was held at the home of her daughter, Mrs. H. K. Webster, of Lawrence. The interment was in the family lot in Pine Grove Cemetery, Manchester.

M. F. COLE.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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## Montpelier Seminary

AS another year's work is soon to be commenced, the Conference visiting committee wishes to call the attention of Vermont Methodists and all friends of the Seminary to some features of the accomplishment of last year as an inducement for future patronage. The committee found the regular Seminary work in the languages, mathematics and sciences in a normal condition. Each teacher was enthusiastic concerning his or her special branches, and the class work was an honor to the institution. This condition of affairs renders the certificate for college entrance a paper worth having as well as a trophy of fields well fought.

But the committee desires to call special attention to certain "finishing" departments of the Seminary work which ought, taken alone, to fill the school. It has been the privilege of certain members of the committee to attend elocutionary exhibitions in three other Methodist seminaries in New England and in Wesleyan University; and these members agree in saying that they have not witnessed elsewhere the equal of the Seminary's Commencement exhibition. It was not sophomoric nor in any way common, and it must bring special honor to the department of elocution.

Certainly no less can be said concerning the art department. The work under this head was thorough and finished. To give a detailed account of the exhibit is beyond the scope of this article, but an appreciation of the labor and culture in it would be a solid argument for the worth of this department.

The work in music is not outclassed by that of the two departments already named. The department has a competent head and the training is thorough.

Now take the benefits of these three departments alone — elocution, music and art — and let them be taken advantage of by any young man or woman who may hope to go no further, and he or she will go back to the home community worth enough more to the public to twice pay the cost of acquisition.

Special mention ought also to be made of the department of business education. It is no wonder that no Seminary graduate goes begging for employment when the thorough work of this department is considered. It ought to be remembered that with the business training, that which business men so often lack, social and religious culture, surround the acquirer, and "turn him out" a better equipped man of affairs than does the average business college.

Add to these special advantages those of training in debate and general English, essay, criticism, and so forth, and parlor and table culture, and surround them all with a strictly rational and wholesome religious influence, and you have the matters to which we wish to hold the attention of the public.

Sum the whole matter up carefully — a foundation for any future desire in learning in the regular language, mathematical and scientific departments, and a finishing in elocution, art, music, business and debate. Is there not here an advantage worth the cost of the course?

As to the intention of the institution toward its pupils, take Principal Newton's own words spoken at the alumni banquet: "But the most important fact I have to present this afternoon is this: While other systems educate the head simply, we educate both head and heart and give a student both a social and moral influence that furnish him the best and most lasting quality of his development."

CHARLES O. JUDKINS,  
For the Committee.

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## Editorial Mention

— Will Mrs. Susan M. Griffith please send her address to this office?

— Mt. Union College, Alliance, Ohio, recently conferred the degree of D. D. upon Rev. Morgan Wood, pastor of Bond St. Congregational Church, Toronto, Canada. Dr. Wood graduated from this institution in 1888. He expects to visit Boston in September as a delegate to the International Congregational Council.

— Chaplain Milburn of the United States Senate, while delivering an address at Lincoln Park, Nebraska, before the Epworth Assembly, Aug. 3, was seriously prostrated with the heat, and considerable anxiety was felt concerning his condition for several hours. He has largely recovered from the attack, which was pronounced a sunstroke.

— When Bishop Warren was about to lie down upon the operating table at Buenos Ayres recently, to undergo a very serious operation, the surgeon said to him, "What is your age?" The Bishop replied, "Sixty-nine years." "Have you been accustomed to using stimulants?" "No, sir; have not even used tea or coffee for twenty years." "There is a chance for you," said the surgeon, and the Bishop passed through the severe ordeal in safety, and is now in his usual vigorous health.

— The *Northwestern Christian Advocate* of last week contains this personal reference: "Rev. A. L. Cooper, of Randolph, Vt., Vermont Conference, has been visiting his daughters, Mrs. Ward, wife of Rev. C. M. Ward, pastor at Glyndon, Iowa, and Mrs. Adams, wife of Rev. C. L. Adams, of Adrian, Mich. Bro. Cooper has been in the itinerancy for over fifty years. He was pastor of First M. E. Church, Evanston, while a student in Garrett Biblical Institute in 1857. He spent several days in Chicago last week."

— Rev. A. M. Courtenay, D. D., in a very readable contribution in the *Methodist Review* of the Methodist Episcopal Church, South, for July-August, upon Jesse Lee—"A Virginia Methodist in Calvinistic New England"—thus picturesquely describes his hero: "He was a goodly figure, that strong, sturdy man of bluff, hearty, genial face. He was young—thirty-two—but wore the plain and ancient garb of a Methodist. He was of enormous stature, weighing more than two hundred and fifty pounds. It was rumored in one of the towns that 'a Methodist preacher was coming who weighed three hundred pounds and rode two horses.' Doubtless all the urchinhood of the settlement lined the highway to see this new sort of acrobat. One can fancy their disgust as he came riding one horse and leading the other according to his custom, and it dawned on them that he divided the burden of his greatness between the two ridden alternately."

— Christian scholarship the world over suffers an irreparable loss in the death, Aug. 7, of Rev. Alexander Balmain Bruce, D. D., professor of apologetics and New Testament exegesis in Free Church College, Glasgow, since 1875. He was born in Perthshire, Scotland, in 1831. Professor Bruce was a critical, luminous and independent student of the Scriptures and a voluminous author, and he had, therefore, contributed very largely to the better apprehension of the fundamental truths of the New Testament which are coming to prevail. Among his best known volumes are: "The Training of the Twelve," "The Humiliation of Christ," "The Chief End of Revelation," and "The Parabolic Teaching of Christ." He was a man of charming Christian character and life, and greatly beloved by all who knew him.

— For one who is so successful and faithful in his pastoral labors and so uniformly excellent in his pulpit ministrations, Dr. James Mudge is wonderfully prolific with his pen. In addition to constant contributions of a high grade to the periodical press in many parts of the country, he brings out every little while a new book of rare excellence. Besides several volumes to his credit in India, he has issued four in this country during the last fourteen years—"Faber," "Growth in Holiness," "The Best of Browning," and now "Honey from Many Hives." This last, which we notice more fully in another column, is a devotional work of exceptional value, which we hope may have wide circulation through all our churches. Deep piety is too rare among us. We so greatly lament its scarcity and are so fully convinced that this book will greatly stimulate it, that we urge our pastors to take it up personally and make an active canvass of their parishes in its behalf. It will marvelously bless their own souls and mightily tend toward a revival of undefiled religion. No better or more timely move could have been made than its publication at this time. Many thousands of it should be scattered everywhere.

— Dr. Tigert, the able, critical and progressive editor of the *Methodist Review* of the Church South, closes his review of John Fiske's great work, "Through Nature to God," with these suggestive sentences: "Surely, this is a new lesson and implication for evolution to convey to the religious world. We welcome it. If not, perhaps, entirely new in principle, Mr. Fiske is entitled to claim for it, as he does, originality in

matter and statement. We welcome it on account of what time may prove to be its intrinsic and permanent worth; we welcome it still more because of the influence it is likely to have with minds largely inaccessible to the spiritual evidences of the reality of religion; we welcome it most of all because it is a partial fulfillment of Mr. Fiske's prediction of the speedy cessation of the warfare between science and religion, so uselessly continued of recent years by misguided theologians and ill-informed scientists."

## Lasell Seminary

Plans have been made by Ernest N. Boyden, and estimates are being submitted, on a new athletic hall for Lasell Seminary, at Auburndale, Mass. The main purpose of it is to get more room than the gymnasium affords for the marching of the companies of the battalion. Being 100 x 60 feet, it will afford a magnificent indoor campus also for winter sports, such as tennis, basket ball, etc. It will be a presentable building on the knoll heretofore occupied by the deer house, and will be connected with the Seminary by a covered bridge from the second story. Another improvement will be the use of the former Annex for an Experiment Hall, where students may devote their extra time for practicing the various arts that make a home successful and pleasant. This will be under the charge of a competent matron, and those properly qualified will be allowed to take up a period of residence there, during which a portion of the Domestic Economy will be allotted to each in turn, under most exact and scientific superintendence.

## The Battle of Gettysburg

We desire to call the attention of our readers to the exceptional opportunity to secure the famous steel engraving, "Battle of Gettysburg," which we offer in another column. To see this wonderful picture is to want it, and the special price at which we offer the limited number of the engravings which we have secured, is a rare opportunity. It should be in every home and school not only as an interesting and valuable work of art but because of the lesson in patriotism it teaches and the love of country it inspires. As a historical representation of that battle it is pronounced by the highest military authorities to be authentic.

## The Yarmouth Line Does Not Race Its Steamers

The following letter from H. F. Hammond, the Boston agent of the Yarmouth Steamship Co. (limited), to the editor of the *Boston Post*, printed on Tuesday is self-explanatory:—

"In connection with the article which appeared Sunday referring to a so-called race between our steamer 'Boston' and the ship of a competing line, I wish to say that, as far as it concerns any racing on the part of this company, the article is false and misleading. The reserve power of the steamer 'Boston' was not used on the trip mentioned, nor has the spare boiler had fire under it during the season; and the ship was not therefore pushed to her utmost, nor will she be at any time when carrying a crowd of passengers, as we certainly consider the safety and comfort of our patrons, and our own reputation as well, of too great importance to seek any advertising by an exhibition of reckless and unnecessary speed."

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